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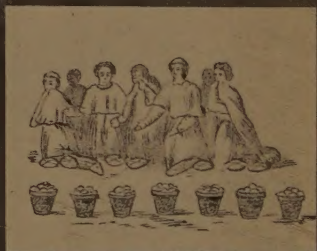
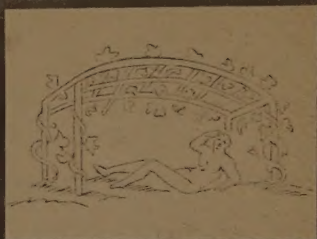
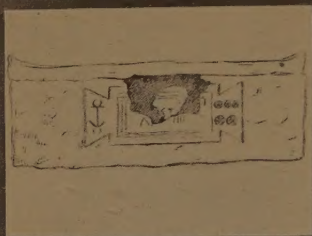
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Symbolic Pictures from the Catacomb of Priscilla,
before A. D. 200 (See Chapter V.)

How Shall We Worship God?

A Non-Technical Introduction
To the Study of Christian Worship.

By

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NEW YORK

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PREFACE

THIS brief handbook has grown out of repeated calls upon the writer for a non-technical and popular presentation of certain periods in the history of Christian worship.

As the title question is answered, not by an argument based upon dry liturgical facts but by presenting a series of concrete pictures of the great turning points in the historical development of worship, it is the author's earnest hope that the book may be found helpful for students beginning the study of Christian worship; and also for parochial instruction and extra-parochial circulation.

*Seabury Hall, Faribault, Minn.,
November, 1903.*

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A PRAYER

O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

How Shall We Worship God?

CHAPTER I

HOW SHALL I WORSHIP GOD?

WE are seated side by side in a large religious gathering. The speaker comes forward and begins his address by saying,—“My subject is Public Worship.” As his words fall upon your ears they instantly summon before your mind an image of public worship; and what takes place in your mind takes place in my mind, and in the minds of the hundreds of Christian people that surround us. No one can hear the spoken words without seeing, with more or less distinctness, a mental picture of public worship.

There is, however, another fact well worthy of consideration. Although the spoken words and the mental image are inseparable, and although all persons in the audience hear the same words spoken, yet all do not see the same mental picture. In fact no two persons see the same picture. In every case the mental image is different; in some cases the difference is so great as to amount to a contradiction. The con-

ception in your mind differs from the one in mine, and the picture in the mind of our Baptist neighbor differs from that of his Presbyterian brother across the aisle. The Presbyterian has an image which differs from that of his Methodist friend who sits at his side, and the vision of the Methodist differs widely from that of the Churchman.

The facts just stated are familiar to all of us. No one ever thinks of denying them. Yet we know that there can be no effect without a cause. The same words, "public worship," fall upon the ears of all; why then do not all see the same mental picture? What is it that differentiates your mental vision from mine? What is it that decides which brain picture you shall see, and which one your neighbor shall see?

The intellectual conceptions of every man are in part decided by his temperament and disposition. An aged and honored friend said to me many years ago,— "There is as much human nature in some folks as in others, if not more." Have you never seen a flaxen-haired, blue-eyed, dimple-cheeked, gentle-appearing little maid who suggested the disposition of an angel? Have you never seen the same little one, when told to do a perfectly reasonable act, stamp the ground in anger and defiantly cry, "I won't!" That was an exhibition of human nature. Have you never seen a boy when required to admit what he knew was true, or to do what he knew was right, display the temper of an old canal horse, or the stubbornness of an abused mule? That was a display of human nature.

Human nature is not confined to childhood. I have seen it in persons of mature years. I have an uncomfortable suspicion that I may have some of it myself. It is a very bad thing to have when it gets the better of us; for ours is not only a human nature, it is also a fallen human nature. This means that it is a perverse nature, one that hears the wrong word, when it might hear the right one; that does the wrong deed when it might do the right one; and, what is still more deceptive and bewildering even to its owner, when it does the right deed it will persist in doing it in the wrong way, and afterwards plume itself upon its right doing. But when the right deed is done in the wrong way the result is generally the same as if the wrong deed had been done.

A striking illustration of God's knowledge of the ways of fallen man's perverted and perverting nature is found in the wording of the Commandments. The Almighty required but one very short Commandment to inform man who was the right being to be worshipped. But in His infinite wisdom He added to the brief first Commandment three longer and most explicit Commandments to keep man from worshipping the true God in the wrong manner, or in the wrong spirit, or at the wrong time.

Again, even more largely than by the nature with which he is born, the intellectual and ethical conceptions of every man are decided by his education. This includes what he has been taught intentionally, or without intention by his elders, and what he has been

taught unconsciously by all his surroundings from the earliest days of childhood. There are minor influences, but the supreme factor which decides a man's mental and moral conceptions is his education. To-day our conception of right and wrong, of life and duty, is the result of our prejudices or our education. To-day "public worship" means to you and to me just what our own devotional life and experience, or inexperience, have made them to mean. And this law of mental and moral conception is absolute, and it is universal.

Now, if we know how we came to be what we are, we know also how to make ourselves what we ought to be. If our present conception of Christian worship has been fixed largely by negative influences, by personal feeling, ignorance, or prejudice, rather than by the positive results of historical investigation or devotional study, then we know how to modify or correct what must in some measure be our misconceptions. And if we love the truth more than we love our own preconceptions and opinions, then we shall seek to know and to follow the truth, no matter how loudly pride or prejudice may protest against our course.

We all willingly accept as the one only definition of right Christian worship, the words of our Lord: "The true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is Spirit, and they that worship Him must worship in spirit and in truth." But alas, even when

honestly accepted, these words of God's own Son do not summon before our minds the same image of devotion. We have been educated by three hundred years of divided Christianity and clashing creeds to see discordant visions, and accept contradicting conceptions. What then? Surely we cannot, Pilate-like, say, "What is worship?" and, having outwardly washed our hands of all responsibility, then pass on each in his own selfish and self-satisfied way. There must be some test, some means of knowing the mind of Christ on this great question.

Because I believe that God has not left us without instruction and guidance in this matter I have written this little manual. I have not written it, however, under the delusion that I am free from the influences of a fallen nature, or the perversions of personal prejudice. In these respects I am no better fitted to answer the question, How shall I worship God? than you are. And what is more to the point, I do not intend to answer it for you. However, some years given to the study of Christian worship have I hope prepared me to bring before you the answer which the saints and martyrs of the Christian centuries have made to this question.

From the day of the Christ even to our own day the Church of God has had a definite conception of the great principles of Christian worship. That conception has been expressed in definite methods and definite forms of devotion. I am sure that if I can put before you in a series of concrete and vivid pictures the

actual worship of the most devout saints of the Church of Christ from the age of St. John to our own age, I shall at least give you a definite conception of the worship of the Christian centuries. And my hope is that having this vivid image of early Christian worship, varying in outward form but one in inward principle, you will be able to answer for yourself that most important of questions,—How shall I worship God to-day?

CHAPTER II

THE ANSWER OF JOHN, THE SON OF ZEBEDEE.

A. D. 25

HE who came from the bosom of the Father said, "The true worshipper shall worship the Father in spirit and in truth for the Father seeketh such to worship Him. God is Spirit and they that worship Him must worship in spirit and in truth." What is the real meaning of these words? What manner and method of worship best embodies the high and holy principles which these words enunciate? We know that every denominational Christian has a ready answer to these questions. But we know beforehand what that answer will be. It was decided long ago by the answerer's education. With few exceptions, his answer will record, not the mind of Christ, but only the result of his own limited religious life and experience.

The crucial question is not, what do the Lord's words mean to the Baptist, or Congregationalist, the Churchman or the Roman Catholic to-day; but what did His words mean on the day they were uttered? What did His words mean to the disciple who recorded them? Certainly the words of the Master were understood and rightly put into practice by His own

disciples. Therefore if we can know what the words of Christ meant to St. John, St. James, St. Peter, and the holy men and women who worshipped with them in the days of the Church's infancy, we shall know what they ought to mean to-day. Remember that the Church at Jerusalem was the earliest of all Churches to unite in public worship. It was therefore the Church that first translated into definite words and devout forms those principles of true worship which were enunciated by the Lord Jesus. If our study can discover what true spiritual worship meant to the men and women who listened to the teaching of Christ Himself, we shall know what spiritual worship ought to mean to you and to me, whether we call ourselves Presbyterians or Methodists, Congregationalists or Churchmen.

What then was the Apostles' conception of public worship? There can be but one general answer to this question. The Apostles were governed by the same mental and moral laws which govern other men. Public worship meant to them just what their religious education had made it to mean. Before they became disciples of the Christ, their conception of true worship must have been the worship of the Hebrew Church in which they had been educated from childhood. Their conception of true worship after they became disciples of the Christ must have been formed by the teaching of their divine Master, the teaching of His words, and the unmistakable teaching of His perfect, devout life.

But let us try for a more definite answer; let us take the case of the Beloved Disciple and see if we cannot answer this question,—What was St. John's conception of true and acceptable worship? Necessarily there are two parts to our question; for it includes first his understanding of true worship before he became a disciple of the Messiah, and secondly his understanding of true worship at the close of his discipleship. This chapter will be devoted to the consideration of the first half of the question.

(a) The devotional education of the son of Zebedee began before he was born, began with the sincere prayers, and the consecrated lives of his father and mother. Certainly what is so vividly and beautifully pictured in the Old Testament story of the devout life of the mother of Samuel, can be no less true of the mother of St. John. The influence of this daily life of devotion was sealed to the child eight days after his birth, when by circumcision he was brought into God's covenant. So, whatever else the worship of the son of Zebedee might be, it was necessarily the worship of a soul already in covenant relation with God.

Before the child could speak, before he could understand what was spoken to him even in simplest words, while he was yet in his mother's arms, he would notice and feel, what he could not comprehend, the frequent prayers of his saintly mother, the daily united devotions of the family, the personal purifications of his parents by washing and prayer before each meal, and the united thanksgivings after it. For the pious Jew

never began nor finished a meal without thanksgiving. The forms used were fixed and unchangeable. It was not enough to bless the meal as a whole, every article of food, the bread, the wine, the water, and even the light and the fire, all were blessed in turn. Then when the boy was a little older, he would notice the family's welcome with psalms of joy and gladness, of each returning Sabbath, followed by the blessing of each child of the household by the head of the family; all of which must have impressed upon the tender soul of the son of Zebedee, the nearness, the goodness, and the holiness of God, to whom prayers and thanksgivings were so constantly offered.

Thus the first conscious impressions of worship received by the little son of Zebedee, and by every Hebrew boy of pious parentage, came from the holy atmosphere and devotional life of his own home. These home prayers, like those of the synagogue, followed fixed forms, but did not exclude extemporaneous devotions. The regular home teaching of the child in religion and devotion began when he was three years of age. The first exercise of his memory was devoted to committing the words of simple thanksgivings and petitions, with brief prayers from Holy Scripture. Philo, a Greek philosopher who lived at the time of St. John, says: "The children of devout Jews, even from their swaddling clothes, were trained by their parents and teachers to know God as the Creator, and to accept Him as their Father." I wish I could give you the morning and evening

prayers which the son of Zebedee repeated at his mother's knee, but only those have come down to us which he used in the synagogue after he became a son of the Law at about twelve years of age.

(b) As the domestic rites of daily prayer and benediction were followed by the worship of the weekly Sabbath, so these in turn were followed by the more stately and striking devotions connected with the great fasts and feasts of the Hebrew Church, devotions that must have made a vivid impression upon a growing mind as reverent and loving as that of the young son of Zebedee and Mary.

His childish imagination would delight in the feast of the Dedication when the whole house was illuminated. The first night one lamp for each member of the family, and the second night two lamps, the third night three, and so on, until on the eighth night there were eight lamps for each person, and the whole house would be ablaze with light. Yet still more joyous in childhood's estimation, was the bright Feast of Tabernacles, when even the youngest child left the familiar home, and for seven days lived out of doors in a tent, or in a booth of green boughs.

But the feast which above all others left its vivid and solemn impression upon his youthful mind was that of the Passover. The days of careful and rigid cleansing of the house from every particle of leavened bread, then the living for a whole week upon food which differed from that of all other weeks, would impress the boy's mind with that feast's special

solemnity. And never so long as he lived could the devout boy forget his first Passover. He had watched with a strange mixture of curiosity and awe the unusual and deeply religious preparations for the feast. He had been told that he, a little child, was to take a solemn part in the sacred rite, and that he was to do it, not because his father Zebedee desired it, but because Jehovah, the God of Israel, commanded it.

Dressed in a festival frock of pure white, he took his place at his mother's knee. He watched the lighting of the lamps and the gathering of the unusual company about the family table, every one wearing his best and cleanest garments. Reclining on a lounge raised above the others, he saw his father solemnly directing the ceremonies. He heard him ask the blessing of Jehovah to rest upon the feast, and then pronounce a special benediction upon the first cup of wine and water. When a basin of water was brought in, he washed his little hands even as did his elders, and listened to the benediction which followed. He saw the strange plate of bitter herbs brought in and eaten. The new, the unleavened bread had been passed around, and he still held his own portion in his trembling hand, too excited to eat. Then the Paschal lamb itself is reverently put upon the table before his father, and the second cup of wine and water is poured out. Now a solemn silence warns the trembling boy that his time has come. His mother gently pushes him from her side, and standing out before them all, with his little heart almost in his mouth, he says:

“Father,—father, what mean ye by this service?” And into his tender and sensitive soul, in language solemn and fitting, is poured the story of that first, awe-inspiring Passover in Egypt, when the angel of death passed over Jehovah’s chosen people and smote their Egyptian enemies. Now when you stop to realize the educational power upon the mind and heart of a child, of such a solemn ceremonial and historical commemoration as this, do you wonder that the feasts of Israel were the foundation of the religious and devotional life of the nation, and of every true member of that nation?

(c) And next to his first Passover in its vividness of devotional impression, must have been the son of Zebedee’s first participation in the sacrificial worship of the Temple of Jehovah. Its wonderful beauty of situation, its vast size, and the grandeur of its architecture would be deeply stamped upon his reverent memory; and he would never forget the stately richness of its solemn ritual, or the inspiring words of its stirring services.

Preparations for the sacred service began before the dawn. Very early a procession of priests had brought near to the altar the daily offering, a spotless lamb of the first year. As soon as the sun appears above the horizon, a watchman on a pinnacle of the temple gives a signal, that the hour of morning sacrifice has come. A group of waiting priests with silver trumpets sound several loud blasts, and the great entrance gates are thrown open. Meanwhile from all parts of

Jerusalem are hastening faithful worshippers to participate in the morning offering, and among them is the devout son of Zebedee. He enters the outer gate and passes into the Court of the Gentiles, an immense enclosure open to the sky, paved with stone, surrounded by sacred places and guarded by beautiful cloisters, magnificent pillars and walls of sculptured marble. But his face is turned towards the marble courts and sacred buildings which occupy the highest part of the immense inclosure. He crosses the Court of the Gentiles, passes through the "Beautiful Gate" and enters the hall of the worshippers.

It is a festival week and the great hall is soon filled with a devout multitude. He stands with the others facing a spacious marble platform, many steps above him, on which stands the beautiful altar of burnt offering. Behind this he sees another series of many steps rising to a still higher level on which stands the sanctuary, the glory of the whole temple, the pride of the whole nation. Before its doors hang the first veil of blue and white, of purple and scarlet, behind it wrapt in solemn mystery are the Holy Place, and the Holy of Holies.

The service begins. Groups of vested priests appear and take their places. A white-robed procession enters from a door on the left and goes up to the altar. A golden bowl is filled with coals from the altar, and the procession slowly ascends the many steps which lead to the Holy Place and disappears behind the veil which guards the altar of incense. For a moment the

awestruck son of Zebedee stands amid the thousands of Israel, gazing with solemn wonder up the long terraced vista of the temple's marble courts, at the great altar of burnt offering surrounded by its waiting white-robed priests, at the sacred smoke rising towards heaven. It is now the time of incense; he falls upon his face with the thousands that surround him and prays silently, while throughout the whole temple there reigns a long continued and solemn stillness. In silence the officiating priest returns from the altar of incense and stands before the veil facing the prostrate worshippers. Below him at the great altar the prepared body of the spotless lamb is laid upon the burning wood. The priest before the Holy Place, high above the people, lifts his hands in blessing and upon the waiting multitude falls the threefold benediction:—

“The Lord bless thee and keep thee,
The Lord make His face to shine upon thee and be
gracious unto thee,
The Lord lift up His countenance upon thee and give
thee peace both now and evermore.”

Suddenly the deep-toned cymbals are struck, the silver horns of the priests are sounded, and the choir begins chanting the psalter for the day.

First is heard the children's voices, in sweet, sustained tones. This is soon strengthened by the fuller and deeper voices of the Levites, while back of all are heard the liquid notes of the flutes, the lutes with

their joyous tones, and the sweet music made by harpers playing upon their harps; the whole growing fuller, and richer, and stronger until it swells into a volume of sacred song, which fills the great courts and brings plainly to the ears of the worshipping thousands the inspiring words of the chant. And the trembling son of Zebedee recognizes them. They are the same Psalms of David which he learned at his mother's knee, which he had heard sung in his own home beside the Galilean lake.

And now standing in these sun-flooded courts of white marble, amid sculptured columns and gold-adorned walls, with the clear blue dome of heaven arching over all, it seemed to the devout boy like the worship of another world. And in type and symbol, was it not the worship of another world? For had not his father told him that the temple of Israel was a pattern of the heavenly things which Jehovah had shown to Moses in the Mount, that the first building and its site were God-selected, that the priests were God-chosen, and that the chants were God-inspired? Surely, regardless of what our own education may have been, we cannot be in doubt as to what God's worship meant to the devout son of Zebedee and Mary.

Again as a child, John of Bethsaida not only worshipped in a Church of God, which had a yearly round of fasts and festivals, and a supreme and solemn system of sacrificial worship and liturgical praise, he was also educated by the Sabbath service of the syna-

gogue, with its definite creed and prayer, with its Scriptural reading and didactic preaching.

No devout Israelite would reside in a city without a synagogue in which to worship, and to educate his children. Towards sunset on Friday the minister of the synagogue stood upon his housetop waiting for the coming Sabbath. As the sun dropped below the horizon two loud and long blasts from his trumpet proclaimed to all men that the ending of the week had come. In every house the devout mother hastened to light the Sabbath lamp, to put upon her children their festival garments, and to spread the family table with the best that the house contained.

The little synagogue at Bethsaida was doubtless like all others. It stood in the higher part of the town, its sanctuary towards Mount Zion. It was a lay institution, for it had no priestly officials. It was a civil institution, for here law cases were tried and offenders were punished. Yet above all else it was the place of prayer, the House of God's Law. It was open three times a week for public services, and three times a day for private devotions. The hours for individual prayers were in the early morning, the afternoon, and evening. At the morning hours the attendance was always large, being made up of many pious women, devout Sadducees and learned Doctors of the Law.

On the morning of the Sabbath when Zebedee and his son hastened towards the small stone synagogue, the boy did not fail to notice the ornament over the

door, the seven branched candlestick, and the vine branch and clusters of grapes. As they entered the building, the boy dropped his offering in one of the alms boxes beside the door, and took a seat with his father, facing towards Jerusalem. His mother sat with the women in the gallery or on the other side of the synagogue. The floor was paved with slabs of stone, now newly sprinkled with sprays of mint which made sweet the Sabbath atmosphere. As the boy looked down the oblong room, he saw a raised platform near the centre. Here stood the pulpit or lecturn from which the Scriptures were read, and from which the reader taught the people. Back of and beyond the pulpit was a curtain, before it hung a burning lamp, a reminder of the undying lamp in the Holy Place of the Temple at Jerusalem. Behind the far-curtained end was the carved ark or chest in which, carefully wrapped in linen, fair and clean, and rolled in costly embroidered coverings, were kept the sacred rolls of the Divine Law and Holy Prophets. In front of lamp, and curtain, and ark, was placed a row of chairs in which the Elders of the synagogue and Doctors of the Law were seated, facing the congregation. The service was methodical and orderly. It followed a set form, it used precomposed prayers: yet it was a sober and simple service, and its unwritten directions were few and very elastic.

Public worship on the Sabbath was usually conducted by seven devout men selected by the three Rulers of the synagogue. It begun with two fixed

collects, called benedictions. The words which fell upon the ears of the worshipping boy have come down to us. Let me repeat the second collect :

“With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us, our Father and our King. For the sake of our fathers who trusted in Thee, and Thou taughtest them the statutes of life, have mercy upon us and teach us. Enlighten our eyes in Thy law ; cause our hearts to cleave to Thy commandments ; unite our hearts to love and fear Thy name, and we shall not be put to shame, world without end. For Thou art a God who preserveth salvation, and us hast Thou chosen from among all nations and tongues, and hast in truth brought us near to Thy great Name, that we may lovingly praise Thee and Thy Oneness. Blessed be the Lord who chose His people Israel.”

Then, standing beside his father, and turning towards Jerusalem, the earnest boy took part in the Shema, the inspired creed which every devout Hebrew was bound to repeat twice daily. It began with six verses from the sixth chapter of Deuteronomy :

“Hear O Israel ; the Lord our God is one Lord. And thou shalt love the Lord, thy God, with all thine heart ; and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and

when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and upon thy gates."

The creed also included nine verses from the eleventh chapter of Deuteronomy, and five verses from the fifteenth chapter of Numbers, ending with: "That ye may remember and do all My commandments, and be holy unto your God. I am the Lord your God which brought you out of the land of Egypt, to be your God. I am the Lord your God."

At the evening service, the creed was followed by this beautiful collect:

"O Lord our God, cause us to lie down in peace, and raise us up again to life. O our King, spread over us the tabernacle of Thy peace, strengthen us before Thee in Thy good counsel, and deliver us for Thy Name's sake. Be Thou for protection round about us; keep far from us the enemy, the pestilence, the sword, the famine, and affliction. Keep Satan from before us, and hide us in the shadow of Thy wings, for Thou art a God who helpest and deliverest us; and Thou, O God, art a gracious and merciful King. Keep Thou our going out and our coming in, for life and for peace, from henceforth and forever."

After this prayer the reader went up near the curtain before the ark and turning his back to the people and his face towards Jerusalem offered six precomposed prayers called eulogies. I fear that the son of Zebedee must have early looked to this part of the

service with some apprehension, for after the first three of these written collects, the reader was at liberty to introduce as long an extemporaneous prayer as he pleased. Now it was a Rabbinical adage that "Prolix prayer prolongs life," and most of the readers in the synagogue were very careful to guard against a premature death. It was doubtless these prolix, monotonous, and needlessly repetitious productions which prompted the warning of our Lord against those "who love the chief seats in the synagogues . . . and for a pretense make long prayers."

Let me quote one of the written collects with which the prayers ended :

"Thou O Lord art mighty forever; Thou, who quickenest the dead, art mighty to save. In Thy mercy Thou preserveth the living; Thou quickenest the dead; in Thine abundant pity Thou bearest up those who fall, and healest those who are diseased, and loosest those who are bound, and fulfillst Thy faithful word to those who sleep in the dust. Who is like unto Thee, Lord of strength, and who can be compared to Thee, who killest and makest alive, and causeth salvation to spring forth? And faithful art Thou to give life unto the dead. Blessed be Thou Jehovah, who quickenest the dead!"

After these prayers the Scripture lessons were read. The sacred roll was taken from the ark behind the curtain and brought forward with great reverence to the reading desk near the centre of the building. A brief blessing was asked upon each lesson before it was

read, and when the Law was announced, the congregation rose and stood until the lesson was finished. It was read in Hebrew and, verse by verse, was translated into the language of the people by an interpreter who stood beside the reader. The lesson from the Law was followed by one from the Prophets. Whenever the name of Jehovah occurred in the lessons the word "Adonai" was substituted for it and every worshipper lowly bowed his body in reverence to the unspoken Name.

During the morning service this versicle and response were used. The reader said:—

"Exalted and hallowed be His great Name in the world which He created according to His will; let His kingdom come in your lifetime, and in the lifetime of the whole House of Israel, very speedily."

Response:—"Amen. Blessed be His great Name, world without end."

Then followed a sermon or address, if there was a person present competent to deliver it. The preacher was seated during the delivery of his sermon. Our Lord, you remember, was often called upon by the Ruler of the synagogue to explain the Scriptures, or to make the address. The service concluded with the inspired benediction: "The Lord bless thee and keep thee: The Lord make His face to shine upon thee and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace." This was answered by a threefold "Amen." If there was a priest present he removed his shoes, went up before

the ark and pronounced the blessing facing the people. If there was not a priest present to pronounce it, the reader read the portion of Holy Scripture in which the blessing occurs, and then dismissed the assembly.

The synagogue service was one of worship and instruction. It was reverent and orderly. It followed a fixed form. It included,—the giving of alms; the regular reading of the Word of God, first from the Law and then from the Prophets; the singing of the Psalms of David; liberty to use extemporaneous prayers; the regular use of written prayers; the recitation of a scriptural creed; the provision for an expository sermon or a doctrinal address; and the obligatory use of a Biblical benediction.

It was in these four schools of Hebrew devotion,—the simple family prayers of his own home, the glad, festival services of the annual feasts of the Hebrew Church, the grand and inspiring sacrificial services of the Temple, the fixed and orderly services of the synagogue, that the reverent son of Zebedee received his education in divine worship, before he became a disciple of the Lord Jesus.

CHAPTER III

THE ANSWER OF ST. JOHN THE APOSTLE. A. D. 100

WE now come to the second period of St. John's devotional education, his education in a worship that was distinctly Christian. There is a popular idea that there exists a great gulf between the Old and New Testaments, and that everything which is distinctly Christian is utterly unlike anything which belonged to the life and religion of the Hebrews. Even Christian people who read their Bibles conscientiously do not seem to realize that the men and women who come before them in the Gospels, and in all the early chapters of the Acts of the Apostles are Old Testament people, members of God's Old Testament Church; and that all their manners and customs, all their modes of thought, ideas about religion, and conceptions of worship, are those of Old Testament Hebrews, and not those of New Testament Christians. St. John the Baptist was an Old Testament prophet, and his baptism was an Old Testament baptism. He lived and died a Hebrew. He never became a Christian. Jesus of Nazareth was a member of the Old Testament Church, so were all His Apostles, so were all His followers.

Bearing in mind the above facts, we cannot hon-

estly speak or think of early Christian worship as something which had no connection with Hebrew worship. We know that the religious life of St. John in childhood and in early manhood was a life of Old Testament righteousness, and that it developed gradually into a life of New Testament righteousness. So again his worship, the devotional expression of his religion, in like manner began as Hebrew worship, was founded upon Hebrew conceptions, shaped by Hebrew ideals, and expressed in Hebrew forms; yet under the teaching and personal example of the Christ it was gradually developed and spiritualized until it became Christian worship.

Again, we know that the great principles of religion, of truth, and of righteousness are the same in the lives of both the Hebrew and the Christian saints of God. And this fact should lead us to expect to find those principles of divine worship, which made the devotions of the Hebrew saints acceptable to God, reappearing in the divinely acceptable worship of the Christian saints.

John, the devout son of Zebedee, began his public religious life on the banks of the Jordan as a disciple of the last and greatest of the Hebrew Prophets, John the Baptist. He believed the Prophet's preaching, he accepted his baptism, he faithfully said the prayers he taught him, and followed the religious life his Hebrew master demanded. When his master, pointing to Jesus of Nazareth, said to him, "Behold the Lamb of God," he left the Hebrew Baptist and followed the

Messiah, the Founder of Christianity. When John, the disciple of the Hebrew Prophet, became a disciple of the Christian Saviour, he was not conscious of any violent break or even change in his religious life. He wondered at his divine Master's mighty works, he marvelled at His fearless disregard of Jewish traditions, but there is no record that he ever marvelled at his Master's religious life or worship.

His Lord and Master regularly took part, or assisted, in the services of the Jewish synagogue, and St. John went with Him as a matter of course. His Master honored and loved the Temple of God, participated in its solemn sacrificial worship, observed its great fasts, and kept its great festivals. St. John followed in his Master's steps, prostrated himself beside Him in humble devotion, sung with Him the Songs of Moses and Psalms of David, and leaned upon His breast in loving reverence.

Do you believe that a disciple who had been thus educated could go to his Master with the request "Lord teach us to pray," and not expect to receive a form of prayer? And the Lord answered, "When ye pray say,—Our Father who art in heaven, Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil." The Master ceased; yet it never entered the mind of the disciple to reply, "But, Master, we are all differently

constituted, we have our own individual needs and necessities; we do not want one form for all, we want one for each separate disciple." No, St. John and his companions were not twentieth century religionists, they sat at the feet of the Master and gladly learned to say "Our Father who art in heaven," and that was the beginning of their new, devotional education; not their first lesson in common prayer, but in the Common Prayer of the Christian Church.

Again, when St. John and his fellow disciples at a later date came to Him whom they had learned to recognize as their divine Lord, and said,—“Where wilt thou that we prepare for Thee to eat the Pass-over?” they would have marvelled indeed had He answered: “I keep not Hebrew feasts and festivals, the spiritual life of the new Kingdom hath nothing in common with Hebrew worship.” What the Christ did say a few hours later was: “With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is My body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom. And when they

had sung an hymn, they went out into the Mount of Olives."

A few weeks later He said,—“All power is given unto Me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”

Thus in a few short years St. John was educated to understand the important truth that the Hebrew religion was the foundation of a higher and holier religion; and that Hebrew worship furnished the devotional principles of the grander and more spiritual worship of the Christian Church.

These great truths which came to St. John as a member of the Hebrew Church, and as a disciple of the Founder of the Christian Church, are the same devotional truths which should come to us from our study of his life and worship.

No house of man's building has ever influenced the world as has the Hebrew Temple at Jerusalem. “In that house of man and Temple of God there went on from day to day these two things, psalmody and sacrifice. Peace-offering, burnt-offering, sin-offering, the morning oblation, and the evening oblation—these with other ceremonies of a like character went to make what we know as the sacrificial ritual of the Temple.

“But this was not all. It would appear that there

were other services in the temple over and above what would be strictly called sacrificial. The Hebrew Psalter, the hymn-book of that early day, contained much that was evidently intended by the writers for Temple use, and even more than that could be adapted to such use. But whether in the Temple or not, certainly in the synagogues, which after the return from the captivity sprang up all over the Jewish world, services composed of prayers, of psalms, and of readings from the Law and the Prophets were of continual occurrence. Therefore we may safely say that with these two forms of divine service, the sacrificial and the simply devotional and didactic, the Apostles, the founders of the Christian Church, had been familiar from their childhood.”¹

St. John sincerely worshipped God both in the Temple and in the synagogue, his eyes were familiar with the ritual of the altar and the ritual of the reading desk. He had humbly prostrated himself in the temple courts while the priests were offering sacrifice, and as reverently stood in the synagogue to listen to the reading of the Law. He had thus been taught that the worship of God embodied two great principles, the principle of sacrificial worship, and the principle of daily prayer and praise. He would naturally expect to find these same principles in Christian worship. In the blessing and offering of the loaf, which was a part of “The Breaking of

¹ The Rev. William R. Huntington, D. D.

Bread," he would be carried back to the sacrificial offerings of the Temple. And in the repetition of the Lord's Prayer, the Christian use of the Hebrew Psalter, and other parts of the Hebrew Bible, he would see the link which bound the prayers of the Christian Church to those of the humble synagogues of Galilee.

The earliest statement of the principles and methods of worship in the Christian Church is found in the second chapter of the Acts of the Apostles, (vs. 41, 42). There we read that all who accepted Jesus as the Christ of God, were at once baptized, and continued steadfast (1) in the Apostles' doctrine, (2) in the Apostles' fellowship, (3) in the Breaking of Bread, (4) and in the prayers.

(1) In the Apostles' Doctrine. There is a shallow notion abroad that any man's worship is right in God's sight, if he be sincere. There never has been, and there never can be any right worship without its being founded on truth. And the more true a man's belief is the more true will be his devotions. The worship of the Apostolic Church was simply the devotional expression of Apostolic truth and Apostolic faith. What, then, was the faith and doctrine of St. John and his fellow Apostles?

If you will carefully read the tenth chapter of the Acts of the Apostles, you will see that the worship which the Roman centurion Cornelius offered to God was a sincere, but imperfect worship. God received it, for Cornelius worshipped "in spirit" even while he did not worship "in truth." And God blessed Corne-

lius by sending an Apostle to him to instruct him in order that the centurion's worship might henceforth be offered not only in the sincerity of the spirit, but also in the sincerity of the truth. St. Peter was sent to Cornelius by the Holy Spirit, and his discourse was signally blessed by the Holy Spirit. What was his discourse? It was a doctrinal sermon. Read it carefully and you will see that from beginning to end, it was a presentation of the Apostles' faith and doctrine.

If, after the Apostle's visit, you had said to one of the friends of Cornelius, Why have you changed your mode of worship? He would, I doubt not, have replied in almost the very words of St. Peter's instruction,—I Believe in God the Father of all men, both of Jews and Gentiles. I believe this new peace among men was brought by Jesus, the Christ and Lord of all; who was anointed of God with the Holy Ghost and with power, and went about doing good; yet by the Jews of Jerusalem was slain and hanged on a tree. And I believe that God having raised Him from the grave on the third day, hath appointed Him to be the Judge of the quick and the dead; and that whosoever believeth on Him shall receive forgiveness of sins. Therefore because my doctrine has become Christian, my worship also has become Christian.

As the Holy Spirit sent St. Peter on a mission to Cornelius, so the Church sent St. John and St. Peter on a mission to the Samaritans. And the latter, like the former mission, emphasized the Apostolic doctrine. Philip the deacon had preached Christ and had bap-

tized all who believed. And "when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they had come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." Here we are taught that the doctrine and practice of "the laying on of hands" was an Apostolic doctrine. It was one of the fundamental principles of the Christian belief, like repentance, and faith, and baptism, the resurrection of the dead, and the judgment to come; for it is classed with these great, essential truths of Christianity (Heb. 6 : 1, 2).

(2) The Holy Spirit records that all who were baptized remained steadfast in the Apostolic fellowship. That was an essential meaning of their baptism. They were baptized into the "fellowship of the Father" (1 John 1 : 3); into the fellowship of "the Son" (1 Cor. 1 : 9); and into the fellowship of "the Holy Ghost" (Phil. 2 : 1). It was impossible for the Christian converts to be truly steadfast in their fellowship with God, without also continuing in fellowship with His servants the Apostles. By faith Cornelius and his friends accepted the Apostolic doctrine, and God also gave them His Holy Spirit; yet it was through Holy Baptism that they entered into full fellowship with God, and full fellowship with one another (1 John 1 : 7).

The Apostles always taught that inward and spiritual unity is the foundation of all unity, but they also

taught that this foundation must be built upon. Inward unity alone is neither true unity nor Christian unity; "for by one Spirit are we all baptized into one body" (1 Cor. 12:13). There must be the unity of sacramental fellowship, which was the unity of St. John and his fellow Apostles with their disciples. There was not only unity in "One God and Father of all," and unity in "One Spirit, one Lord, and one faith," it was also unity in the "One Baptism," and unity in the "One Body" of the Church (Eph. 4:4, 5). "I beseech you, brethren, by the name of our Lord Jesus Christ that there be no divisions among you;" also "Mark them which cause divisions . . . and avoid them." These are Apostolic words, and they emphasize the meaning of Apostolic fellowship.

Now, true fellowship, like true doctrine, is an essential foundation for true Christian worship. Fellowship is not manifested by individualism, nor by separate and individual devotions. Christian fellowship means unity in Christian worship. Christian devotion was from the beginning covenant devotion; that is, the worship of those who were already united in the New Covenant of Christ Jesus. The Apostles and brethren often came together "to worship," and "lifted up their voice to God with one accord." When St. Peter was thrown into prison, "prayer was made without ceasing of the Church unto God for him." The first Christians were earnestly exhorted not to forsake the assembling of themselves together

for common prayer and the inciting of one another to mutual love and fellowship in good works.

(3) The Holy Spirit also records that all who were baptized on the day of Pentecost remained steadfast in the "Breaking of Bread." The Lord's Supper was above all other devotions the distinctly Christian act of the first disciples of Christ. It had been ordained by the Lord after He had kept His last Passover with His chosen Apostles, ordained to take the place of that greatest of all Jewish feasts, and, through the sacrificial death of Christ, to be the fulfillment of the sacrifices of the Jewish Church.

The importance of the Breaking of Bread is marked by the intense expression of Christ on the night of its institution: "With desire I have desired to eat this Passover with you before I suffer." His intense desire was not for the material food of the fading feast of Judaism, but for that new bread and new wine of the Passover of the Kingdom of God which was forever to take the place of the vanishing Jewish feast. Ever after that night the Christian disciples could say, "Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Its importance is also marked by the fact that our Lord considered it worthy to be made the subject of a special revelation to St. Paul. So to-day we find the fullest account of the institution of that Holy Sacrament, not in the Gospel according to St. Matthew, St.

Mark, or St. Luke, but in St. Paul's first Epistle to the Corinthians (11: 23-27). Its meaning was plain to the Apostles and to all who were in fellowship with them. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10: 16, 17). "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11: 26).

Among the first Christians, the Lord's Supper was for a short time administered every day. "And they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2: 46). It was moreover, the great service of the Church for the Lord's Day, and its celebration by an Apostle emphasized its special importance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow" (Acts 20: 7).

At first the Holy Communion was administered by St. John and the other disciples in private houses. But very soon the rapid growth of the Church necessitated the setting apart of special places of assembly. St. Paul refers to the Corinthians coming together into one place to celebrate the Holy Communion. And that this place was apart from their own homes is implied by his words of rebuke, "What! Have

ye not houses to eat and to drink in, or despise ye the Church of God?" (1 Cor. 11:22).

St. James also in his Epistle (2:2), rebuking another form of selfishness during public worship, incidentally tells us that as early as his own day (A. D. 60), there was a regular public congregation, that it met in a special room set apart for worship, and that the room was fitted up with seats or benches like a modern church.

It is highly probable that at first the Holy Communion was administered without any settled form save the general use of the Lord's Prayer, the Lord's words of blessing when He broke the bread and consecrated the wine, and the special words of the Lord used in the distribution of the holy elements. But the rapid growth of the Church, the meeting of Christians for worship in large assemblies, and the appearance of such abuse as called for the rebukes of St. James and St. Paul, necessarily required a more settled and reverently ordered service. St. Paul wrote to his converts, "Let all things be done decently and in order." And again, "The rest will I set in order when I come" to you.

The Apostles were in agreement as to proper conduct in the Church, and the customs that should be observed by the worshippers. We know that St. Paul delivered certain ceremonial ordinances to be observed in the congregation. They included the uncovering of men's heads during prayer, the veiling of women in the church, the use at all services of a lan-

guage understood by the people, and the weekly collection of alms for charitable purposes (1 Cor. 11: 4, 5; 14: 19; 16: 2). Certainly if such matters were regulated, the far more important one of securing an orderly and reverent celebration of the Holy Communion would not be omitted.

I doubt not that during the lifetime of St. John some simple, adaptable, and reverent form in which to celebrate the Lord's Supper was agreed upon and observed. From the first the Breaking of Bread was an eucharistic, that is a thanksgiving feast. There are reasons for believing that embedded in the text of the New Testament are to be found fragments of the earliest hymns of the Christian Church. The metrical ring is observable in the Greek, and is not wholly lacking in the English translation. The following (1 Tim. 3:16), is believed to be a fragment of an antiphonal hymn to Christ:

“ God was manifest in the flesh:	Justified in the Spirit:
Seen of angels:	Preached unto the Gentiles:
Believed on in the world:	Received up into glory.”

The fragment of another hymn to Christ is believed to be found in these words (Tim. 2: 11-13):

“ If we be dead with Him:	We shall also live with Him:
If we deny Him:	He also will deny us:
If we believe not:	Yet He abideth faithful:
He cannot deny Himself.”	

As the Apostles and their first followers had all

been educated by the dignified and solemn forms of the Jewish services, it would be natural for them to turn to the Temple and synagogue for their models of public prayer. Certainly such forms were not lacking. As to-day we use in our worship the words of the old Hebrew Psalms with a Christian meaning, so they have been used from the very earliest times. In the daily services of the Temple there were prayers which would require but slight change to adapt them to Christian thought and worship. The following Hebrew collects, for example, might be offered to Christ almost without change:—

“Thou art holy, and Thy Name is holy, and the holy ones praise Thee every day continually. Blessed art Thou, O Lord the Holy God.”

Again, “Our Father lead us back to Thy law. Bring us very near, O King, to Thy service, and cause us to return in sincere penitence into Thy presence. Blessed art Thou, O Lord, who delightest in repentance.”

Again, “Our Father, forgive us, for we have sinned: Our King pardon us, for we have transgressed: for Thou art forgiving and pardoning. Blessed art Thou, O Lord, merciful and plenteous in forgiveness.”

So also with a deeper gladness could St. John and his fellow members of the Church of the Apostles chant in the Christian Passover the same words they had often chanted in the Hebrew feast: “Therefore it is our bounden duty to thank, praise, exalt, glorify, praise, and celebrate Him who has done all these

things for our fathers ; and for us. He has led us out of bondage to freedom, out of misery to joy, out of mourning to rejoicing, out of darkness to great light, out of slavery to liberty. Therefore let us sing before Him a new song, Hallelujah."

Or with fuller meaning could they now respond as they had formerly done in both synagogue and Temple,—“Holy, Holy, Holy, is the Lord God of Sabbaoth: the whole earth is filled with His glory.” We know that the songs recorded in the first chapters of St. Luke’s Gospel, the Song of the Holy Virgin, the Song of Zacharias, and the Song of Simeon are full of the music of the hymns and prayers of the Temple services ; and reproduce their aspirations, their thoughts, and even their verbal expressions. It would be strange indeed if the words of supplication and thanksgiving with which the early Christians had worshipped God from their Jewish childhood did not spring to their lips in the devotional exultation of the Christian eucharist. All that we have said on this point is strengthened by the facts which follow.

(4) The Holy Spirit records as the fourth, and final characteristic of the early Christians that they continued steadfast in “The Prayers.” What prayers? The same record answers: “And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” The words are a striking testimony to the overlapping of Hebrew and Christian worship during the early years of St. John.

The first converts worshipped in both the Church of the Old Covenant and the Church of the New Covenant.

The "hours of prayer" which from their youth they had observed in their private devotions they continued to keep. In the words of their Hebrew Hymnal, (the Psalter) they had from childhood sung: "In the evening and morning, and at noonday will I pray, and that instantly." They practiced what they sung. We know that St. John and St. Peter "went up together into the Temple at the hour of prayer, being the ninth hour." And that St. Peter when in the house of Simon the Tanner, at Joppa, went up to the housetop (a frequent place of devotion) to pray at the "sixth hour." Doubtless these were voluntary hours; but custom had made them fixed hours also, and almost obligatory upon the righteous.

Then the daily morning and evening services of the Temple contained much in addition to the Psalms of David and the Songs of Moses which the followers of the Apostles could heartily use with the higher and holier significance of Christian fellowship. For example the following collects were familiar to St. John :

"Blessed art Thou, O Lord our God, the God of our Fathers, Abraham, Isaac, and Jacob, great, omnipotent, fearful, and most high God, who bountifully shewest mercy, who art the possessor of all things, who rememberest the pious deeds of our fathers, and sendest the Redeemer to their children's children, for His mercy's sake in love, O our King, Defender, Saviour.

. . . Blessed art Thou, O Lord, the Shield of Abraham!"

"Look at our misery, contend our cause, and deliver us speedily, for Thy Name's sake, for Thou art a mighty deliverer. Blessed art Thou, O Lord, the Deliverer of Israel."

"Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for Thou art our boast; grant us a perfect cure for all our wounds, for Thou, O Lord our King, art a faithful and merciful physician. Blessed art Thou, O Lord, who healest the sick of Thy people Israel."

Indeed the tendency of the Church in Jerusalem was not to depart from Hebrew worship, but to cling to the old customs and old worship with a tenacity that was in danger of making Christianity simply an annex to Judaism. Even to St. Peter, God had to send a special vision to make him realize that Christianity was large enough to include those who were not Jews, that Holy Baptism was to supersede, not to be added to, circumcision; and that Christian worship meant more than the use of the Lord's Prayer, the Lord's Creed (a confession of faith in Father, Son, and Holy Spirit), the Lord's Baptism, the Lord's Supper, and the keeping of the Lord's Day as additions to their Jewish devotions.

The Lord Jesus had promised that the Holy Spirit should lead His Church into all truth, devotional truth, as well as doctrinal truth. But its members, born Jews and educated as Jews, seemed to be afraid to al-

low the Spirit to lead them into the full liberty of the Gospel. When, however, in the providence of God they were by persecution driven from Jerusalem and scattered among the Gentiles, then the growth of a really distinctive Christian worship was pronounced and rapid.

St. John was a young man when the Holy Ghost fell upon the waiting Church at Pentecost. He lived sixty or seventy years after that great event, and saw the Jewish worship of his youth, and the mixed worship of his early manhood, become the pure and positive Christian worship of his old age.

He lived to see the liturgical form and devotional principles of the Lord's Prayer mould the forms and shape the public worship of the Church of Christ. He lived to see the providential destruction of the Jewish Temple and the ending of its transitory offerings and bloody sacrifices, to see the despised sect of Nazarenes, which was everywhere spoken against, become the one Church of Christ throughout the world ; persecuted indeed, yet spreading because of persecution. He lived to see the Holy Spirit transfer the worship of the Church of God from the seventh day of the week to the first,—from the day of the Divine Father's rest from creation, to the day of the Divine Son's resurrection from the dead. He lived to see the Pentecostal feast of the Hebrews, the memorial of the giving of the Law, observed as the Whitsunday feast of the Christian Church, the memorial of the giving of the Holy Spirit. He lived to see disappear forever

the Passover feast of the carnal lamb of Judaism, and its place taken by the grander and holier Easter feast of "Christ our Passover." He lived to see the constantly repeated Hebrew sacrifices for sin, the material and corruptible image, disappear forever before the Christian Sacrament of the Holy Eucharist, the spiritual and sacrificial memorial of the one, perfect, and complete Sacrifice of the Lamb of God.

In other words, St. John lived to see, not the full development, but the beginning of that spiritual cycle of fast and festival which to-day is called the Christian year; the beginning of that liturgical use of the Psalms of David, of regular readings from the Old and New Testament Scriptures, and of those forms of Christian devotion which to-day are the essential part of the worship of Christendom. He lived to see the beginning of those daily prayers and weekly Eucharists which mark the sacramental life of that Christian Covenant into which he was born by water and the Holy Spirit, and in which he was spiritually nourished by the Body and Blood of Him who still makes Himself known in "The Breaking of Bread."

CHAPTER IV

THE ANSWER OF ST. JUSTIN MARTYR, AND HIS AGE. A. D. 150

ST. JOHN outlived all his fellow Apostles. When he finished his Gospel and entered into the rest of the blessed, the last book of the New Testament had been written, and the inspired history of worship was finished. But while the great principles of Christian worship were settled forever, yet their full expression in outward form and ceremony, their application to the varying needs of different ages and different nations could not be settled; for it was then, and is to-day the duty of the Church of Christ, while clinging closely to the doctrine and fellowship of the Apostles, to adapt her outward forms and ceremonies to the ever changing needs of those to whom she is divinely appointed to minister; and at all times "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God."

It is a most impressive fact, that after the close of the New Testament, the first testimony we have of the continuance of Christian worship comes from the pen of an heathen official. The laws of the Roman Empire

made Christianity an "illegal religion." It was everywhere spoken against as an enemy of the State. It was persecuted with more or less frequency and severity. Toleration was a virtue unknown to heathenism, cruelty and brutality were familiar and in constant use. Even the best of Roman governors used the rack, tortured children and deaconesses, and put Christian men and women to death, simply because they were followers of an "illegal religion."

The worship of the Christians was totally misunderstood by the heathen officials. They believed it to be wicked and vile beyond expression. The Christians were compelled by frequent persecution to meet at unusual hours, or under the cover of darkness, or in solitary places and caves of the earth. For self-protection they were obliged to make themselves known to one another by secret signs and religious watchwords understood only by the faithful. The saluting of one another with an holy kiss, and the partaking of the spiritual "Body and Blood" of Christ in the Holy Communion, were seized upon by the followers of the unclean and vile religion of Rome as a proof of the sensuality and cannibalism of Christianity. For these reasons the Pagans looked upon the Christians as conspirators against the empire, as enemies of mankind, as plotters against the common welfare, as degraded followers of a crucified criminal, as base pretenders of purity and holiness, who, under the cloak of secret worship, practiced unutterable abominations.

Pliny the younger, an educated and, for his age, an

amiable pagan official, was propretor of Pontus, south of the Black Sea. The question of how he ought to treat the despised and hated Christian sect troubled him, and about A. D. 112 he wrote to the Roman Emperor for directions. It will be instructive for us to read the very words of this important document :

“C. Pliny to Trajan, Emperor, health. It is my usual custom, Sir, to refer all things of which I harbor doubts to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? It has never been my lot to be present at any examination of Christians before. I am therefore at a loss to determine what is the usual object either of inquiry or punishment, and to what length either of them is carried. It has also been with me a question very problematical whether any distinction should be made between the young and the old, the tender and the robust; whether pardon should be given on repentance, or whether retraction is not to be allowed to profit the man who has been a Christian; whether the name itself abstracted from the wickedness of conduct, or the crimes connected with the name, be the object of punishment. In the meantime this has been my method with respect to those who were brought before me as Christians. I asked them whether they were Christians; if they pleaded guilty, I interrogated them a second and a third time, with a menace of capital punishment. In case of obstinate perseverance I ordered them to be executed. For of this I had no doubt, whatever was the nature of their

religion, that stubbornness and inflexible obstinacy ought to be punished. Some infected with the same madness, on account of their privilege as citizenship, I reserved to be sent to Rome, to be referred to your tribunal. But this crime spreading (as is usually the case) while it was actually under persecution, more cases soon occurred. An anonymous libel was exhibited [to me] with a catalogue of names of persons, who yet declared that they were not Christians then, and never had been, and they repeated after me an invocation of the gods, and offered worship with wine and frankincense to your image, which, for this purpose, I had ordered to be brought with the images of the deities: and they likewise reviled Christ; none of which things, I am told, a real Christian can ever be compelled to do. On this account I dismissed them. Others named by an informer, first affirmed and then denied the charge of Christianity, declaring that they had been Christians, but had ceased to be so some three years ago, others still longer, some even twenty years ago. All of them worshipped your image and the statues of the gods, and also reviled Christ. And this was the account they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error, namely, that they were accustomed on a stated day to meet before daylight, and to say in turns a hymn to Christ as to a god, and to bind themselves by an oath not to commit any wickedness, but, on the contrary, to abstain from thefts, robberies, and adulteries; also not to violate their promise or deny a

pledge: after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice, they, however, desisted after the publication of my edict, in which, agreeably to your orders, I forbade any associations of that sort. On which account I judged it the more necessary to enquire by torture from two females, who were said to be deaconesses, what was the real truth. But nothing could I collect except a depraved and excessive superstition. Deferring, therefore, any further investigation I determined to consult you; for the number of culprits is so great as to call for serious consultation. Many persons are informed against of every age and rank and of both sexes; more still will be in the same situation. The contagion of the superstition has spread not only through cities, but even villages and the country. . . .”

This letter of Governor Pliny bears witness to the fact that even in a remote part of the Roman empire within fifteen years after the death of the Apostle St. John, there were multitudes of hated and persecuted disciples of Christ who risked their lives that they might engage in Christian worship. It also testifies that this worship took place regularly on a fixed day of the week, (doubtless the Lord's Day), and, for safety, at a morning hour before daylight. It also bears witness that the first part of the service consisted of hymns sung responsively, and addressed to Christ, who was worshipped as a divine person. And that the second part of the service was the taking of an

oath, ("sacramentum," in the language of Pliny,) that is, the Holy Sacrament, by which they bound themselves to forsake all manner of sin, and follow only justice and righteousness. Also that later on the same day, they again met for an innocent and simple meal, the Agape, or love feast of the early Church.

Such is the simple and beautiful picture of early Christian love and peace, expressed in the devout worship of the Son of God. And this pure and holy worship took place in the midst of a pagan people that despised and hated the worshippers, and only waited for an opportunity to torture and kill them. Most Roman officials were far from being as humane as Pliny, and many of them were only too ready to court popularity by complying with the furious cries of the ignorant mob which attributed every calamity to the Christians, and shouted at every opportunity, "Away with the atheists!" "Away with the witches!" "Away with the sorcerers!" "The Christians to the lions!"

About the year 150, five Christians were driven through the streets of Rome to the judgment seat of Rusticus, who was the prefect of the city. One of the accused was a noted Christian philosopher, writer, and teacher; the others were his pupils. The philosopher's name was Justin. Turning to him, Rusticus said,—“What are your doctrines?” Justin replied, “After trying all doctrines I have accepted those of the Christians as true.”

After sneering at his prisoner as a shallow and ig-

norant wretch, Rusticus asked,—“What is your main doctrine?” Justin replied by stating his belief in one God, and in Jesus Christ His Son, foretold by the prophets, the “Herald of salvation and Teacher of good disciples;” and, he added, “I being a man, think what I can say is insignificant in comparison with His boundless divinity.” “Where do you assemble?” demanded the prefect. “Where each one chooses, and can,” replied Justin, “the God of the Christians is not circumscribed by space.”

Rusticus. “Are you then a Christian?”

Justin. “Yes, I am a Christian.”

Rusticus. “Hearken, you who are called learned, and think that you know true doctrines; if you are scourged and beheaded, do you believe that you will ascend into heaven?”

Justin. “I hope that if I endure these things I shall have His gifts. For I know that to all who have thus lived, there abides the divine favor until the completion of the whole world.”

Rusticus. “Do you suppose, then, that you will ascend into heaven to receive some recompense?”

Justin. “I do not suppose it, but I know and am fully persuaded of it.”

To cut matters short, Rusticus ordered them all to sacrifice to the gods.

Justin. “No right thinking person falls away from piety to impiety.”

Rusticus. “Unless ye obey ye shall be mercilessly punished.”

Justin replied that their punishment would become to them salvation, and confidence at the more fearful and universal judgment-seat of their Lord and Saviour. "Do what you will," said the other martyrs, "for we are Christians, and do not sacrifice to idols."

Rusticus then pronounced the formal sentence of scourging and decapitation "according to the law"; and the holy martyrs, having glorified God, were beheaded. Some of the faithful, however, having secretly removed their bones, "laid them in a suitable place."

St. Justin had long looked forward to martyrdom. Repeatedly he had warned the heathen that by destroying the Christians, they only injured themselves and conferred a blessing upon those they made martyrs. His heroic words were: "You may kill us, but injure us you cannot." The sublime courage of the early Christians excited both the astonishment and the malignant hatred of their pagan persecutors, even as to-day it excites our admiration and our love. Therefore we may well ask what food did these despised Christians feed upon, to make them so superior to other men of their own time?

Our answer comes from St. Justin himself. About A. D., 148, being a few years before his death, he addressed an apology, or justification of Christian belief and worship, to the Roman Emperor, Antoninus Pius. In reading some of its words you must remember that it is simply a brief summary, and also that being addressed to an heathen Emperor, the language in which

it is expressed is naturally such as a pagan would be able to understand.

“*Chapter 61. Christian Baptism.*—I will also relate the manner in which we dedicate ourselves to God when we have been made new through Christ. . . . As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and entreat God with fasting for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us to where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the washing with water. For Christ also said, ‘Except ye be born again ye shall not enter into the kingdom of heaven.’ . . .

“*Chapter 65. Administration of the Sacraments.*—After we have thus washed him who has been convinced and has assented to our teaching, we bring him to the place where those who are called brethren are assembled; in order that we may offer hearty prayers in common for ourselves and for the illuminated person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers we salute one another with a kiss. There is

then brought to the president of the brethren, bread, and a cup of wine mixed with water: and he, taking them, gives praise and glory to the Father of the Universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people express their assent by saying Amen. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present, to partake of, the bread and wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

“*Chapter 66. Of the Eucharist.*—And this food is called among us ‘*eucharistia*,’ of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which has been blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the Apostles, in the

memoirs composed by them which are called Gospels, have thus delivered unto us what was enjoined upon them: that Jesus took bread, and when He had given thanks said, ‘This do in remembrance of Me, this is My body’; and that after the same manner, having taken the cup and given thanks, He said, ‘This is My blood,’ and gave it to them alone. . . .

“Chapter 67. *Weekly Worship of the Christians.*—
. . . . And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits. Then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray; and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in the like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen, and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do and willing give what each thinks fit, and what is collected is deposited with the president, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first

day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead."

You will notice from the words of St. Justin the Martyr (*a*) that only those who "are persuaded and believe what we teach and say is true, and who undertake to live accordingly," are admitted to Holy Baptism. Only those who have "assented to our teaching" are admitted to the Christian assembly. And only one "who believes that the things which we teach are true" is admitted to the Holy Communion. In other words, one who did not then hold the Christian faith was not prepared for Christian worship. Over one hundred years had passed since that first Day of Pentecost, when three thousand souls were added to the Church by Holy Baptism; but now in the days of St. Justin, even as in the days of the Apostle St. John, all who accepted Jesus as the Christ (*a*) "continued steadfast in the Apostle's doctrine." (See page 38.)

Again you will notice from St. Justin's answer (*b*) that Holy Baptism took place before a "praying and fasting" fellowship composed of those who had been regenerated in the same Holy Sacrament; and by Holy Baptism converts were admitted into the fellowship of a congregation assembled for the purpose of welcoming them and offering prayers for them. All of which reminds us that in A. D. 150, even as over a century earlier, all converts were ad-

mitted to, and (b) continued steadfast in, "the Apostles' fellowship."

Again you cannot fail to notice from St. Justin's words (c) that the acceptance of Christian doctrine, and baptism, and fellowship, are only steps of spiritual preparation for admission to the highest act of Christian worship, which is now called the Holy Eucharist; but which is the same blessed feast which the first followers of the Apostles kept when (c) they "continued steadfast in the Breaking of Bread."

You remember that at Pentecost there was a fourth mark common to all true Christians. (d) "They continued steadfast in the prayers" of the Temple. Has that mark been lost in the passing of the century? The Jewish Temple has been lost, and its worship has ceased forever. But the prayers of the Christian Church have conserved all that was essential in the Temple worship, and the Christian congregation continues to observe its hours of worship and its prayers. This is true even of St. Justin's day, for that Christian philosopher bears witness that after Holy Baptism each new member of the Church is brought at once into an assembly, purposely gathered for prayer, and that (d) all unite in hearty and common prayers for the newly baptized and for themselves.

Indeed no one who bears in mind the structure of Jewish worship, and the principles of early Christian worship as set forth in the Acts of the Apostles, can carefully read St. Justin's account of the worship of

the Gentile Church in the middle of the second century without realizing that both in matter and method it conserves all that was best in the worship of the past. He is describing Christian worship, therefore the distinctively Christian rites of Holy Baptism and Holy Communion stand out most prominently. It is plainly a covenant worship even as was the Hebrew worship. The fasting and praying of the Jewish saints reappear in the fasting and praying of the Christian saints. The Lord's Day has taken the place of the Sabbath day. The great facts of the Christian faith are repeated with a distinctness that suggests their gradual formulation into a Christian Creed.

You will notice that in the service preparatory to the Holy Communion, the same inspired Scriptures of the Old Testament are read which were read in the Jewish synagogue, but with them are also read the Gospels of the New Testament as of like inspired authority. St. Paul's kiss of charity and peace has become a fixed feature of the preparation for participation in the Holy Eucharist. The Breaking of Bread is not only separated from the principal meal of the day, but its loaf and its wine are separated forever from all common bread and common drink, and after consecration, by the prayer of the presiding officer (the Bishop when present), and his use of Christ's method of consecration, are accepted by the faithful as the spiritual flesh and blood of Jesus of Nazareth. The absent sick and feeble are not forgotten, but to them are sent the Holy Elements at

the hands of the deacons. Neither are the wants of the widow or the orphan, the needy stranger or the needy slave forgotten; but as the pious worshipper at the synagogue dropped his gift into the alms box beside the door, and the devout worshipper at the Temple dropped his alms into the boxes in the treasury, so the giving of alms is still a part of Christian worship, and the Christian's offering an essential feature of the Holy Eucharist.

CHAPTER V

THE ANSWER OF THE CHRISTIAN MARTYRS, AND THE CATACOMBS. A. D. 200

WE have read the story of St. Justin's martyrdom. It was neither an isolated nor an exceptional case. He fell to the earth as a snowflake falls, as one pure soul among a multitude so great that its numbers are known only to Him who notes the fall of each sparrow, and remembers the suffering of every soul He has created.

Before him the Bishop of Jerusalem, the aged and infirm Simeon, had been cruelly crucified for refusing to renounce his Saviour. The venerable and saintly Ignatius, Bishop of Antioch also had been denounced to the Emperor Trajan and brought before him. When Ignatius confessed that he was a member of the Kingdom of Jesus Christ, the Emperor haughtily replied, "His Kingdom, do you say, who was crucified under Pilate?"

Ignatius. "His, who crucified my sin with its author, and has put all the fraud and malice of Satan under the feet of all those who carry Him in their heart."

Trajan. "Dost thou then carry Him who was crucified within thee?"

Ignatius. "I do; for it is written, I dwell in them and walk in them."

Then Trajan pronounced this sentence against him: "Since Ignatius confesses that he carries within himself Him that was crucified, we command that he be carried bound by soldiers to great Rome, there to be thrown to the wild beasts for the entertainment of the people." And the sentence was carried out to the very letter.

The aged Polycarp, Bishop of Smyrna, when almost an hundred years old, probably the most remarkable person of his time, and the last of the disciples of St. John, was seized and dragged to the amphitheatre where the pagan multitudes were assembled enjoying the games. He was brought before the proconsul who urged him "to save his life, to have respect to his old age." The multitude joined in the scene with their clamor. "Swear by the genius of Cæsar; Retract!" "Swear," said the proconsul, "and I release thee; blaspheme Christ."

"Eighty and six years," he replied, "have I served Christ, and He has never done me wrong; how can I now blaspheme my King, and my Saviour?"

The proconsul continued in vain to urge him, with threats, to retract and address the people against Christianity. At length he condemned him. The herald, advancing into the midst of the amphitheatre, proclaimed thrice, "Polycarp has professed himself a Christian." The Jews replied with loud shouts, "This is the teacher of all Asia, the overthrower of

our gods, who has perverted so many from sacrifice and the adoration of the gods." They demanded of the Asiarch who presided over the games that a lion should be let loose upon him. The Asiarch excused himself on the ground that the games were over. A general cry arose that he should be burned. A quantity of wood was soon collected from the neighboring baths. The Jews, we are told, "as was their custom," being specially zealous in the work. Polycarp was unrobed, bound to the stake in the midst of the arena, and the fuel piled up about him. His prayer at the stake is a most beautiful and humble expression of the belief of the Christians of his age:

"O Lord God Almighty, the Father of Thy well-beloved and ever-blessed Son Jesus Christ, by whom we have received the knowledge of Thee: the God of angels, powers, and of every creature, and of the whole race of the righteous who live before Thee, I thank Thee that Thou hast graciously thought me worthy of this day and this hour, that I may receive a portion in the number of Thy martyrs, and drink of Christ's cup, for the resurrection to eternal life, both of body and soul, in the incorruptibleness of the Holy Spirit; among whom may I be admitted this day, as a rich and acceptable sacrifice, as Thou, O true and faithful God, hast prepared and foreshown and accomplished. Wherefore I praise Thee for all Thy mercies; I bless Thee, I glorify Thee, with the eternal and heavenly Jesus Christ; Thy beloved Son, to whom with Thee

and the Holy Spirit be glory now and forever. Amen."

In like manner in distant Gaul, the venerable and beloved Pothinus, Bishop of Lyons, upwards of ninety years of age, and very infirm, was dragged before the tribunal, and with all the multitude shouting against him, made a good confession. The magistrate asked "Who is the God of the Christians?" Pothinus answered, "If ye shall be worthy ye shall know." He was then unmercifully dragged about suffering vile ill-treatment. Those who were near abused him with their hands or feet without the least respect to his age, and those at a distance threw at him whatever came to hand. Every one looked upon himself as deficient in zeal if he did not insult him in some way or other; for thus they imagined they revenged the cause of their gods. He was thrown into prison almost breathless, and after two days expired.

But the saintly Bishops of the Church just named, and many others like them, were only the leaders of a vast and "noble army of martyrs." They met their deaths no more bravely, and their words witnessed to the sustaining power of Christ no more truly than did the courage and loyal faith of thousands and tens of thousands of nameless saints, men and women, slaves and little children, who at different periods glorified God by their deaths.

We may well ask, therefore, what was the devotional life of these martyrs? In spite of their terrible sufferings, in spite of fire and stake, and all the

swords of mighty Rome, in spite of the jaw of the African lion, and the utmost hate and cruelty of more brutal men, they were faithful even unto death. What then was the worship which prepared these heroes to face the flame, enabled them to overcome the fear of death, and to hand down to us across the darkness and doubt of the centuries the bright torch of Christ's light and truth?

After the martyrdom of St. Justin we were told that some of his faithful followers secretly removed his bones and "laid them in a suitable place." Where in that heathen city and pagan age was there to be found a suitable place? Was there any place at Rome more suitable than the great Christian cemeteries, which we call the catacombs? In these vast underground galleries, the constant burial place, and the frequent hiding place of the early Christians, interments had already taken place for nearly a century before the martyrdom of St. Justin; and they continued to take place for over two hundred years after his death. In years when persecutions were frequent their vast and intricate network of galleries were convenient hiding places for the persecuted saints, and at all times their numerous underground chapels secured to the "illegal religion," an holy, quiet, and unmolested place of worship.

Let us then, under the guidance of a faithful worshipper, in A. D. 200, attend a service in the catacombs. It is the anniversary of a Christian martyr, and we are going to keep his heavenly birthday, the day

of his entrance into the blessed rest of paradise. Moreover we are to keep it, as is the custom of the age, by celebrating the Holy Eucharist beside his dust. The Celebration takes place in the underground cemetery of St. Priscilla.

The sun has not yet risen, and the streets of pagan Rome have hardly broken the quiet of the night as we leave the house and turn our faces towards the Sabine hills. The Catacomb of St. Priscilla, like all other places of burial, is located outside of the city walls. Following the via Salaria Nova until we have left the city gates over a mile behind us, we turn into the beautiful grounds of a suburban villa which belongs to the family of Pudens. Here amid flowers and shrubbery, and beneath great over-arching trees, we approach what looks like a small Roman temple. It is the entrance to the cemetery; but the size of the vestibule is a surprise to us. Our guide, however, explains that it is also the hall in which the Agape, or love feast, is celebrated; and that to-day at sunset a few wealthy disciples of the Master will here spread the love feast for many other disciples, poor in this world's goods but rich in faith, at which the sons of the Roman senator, and the sons of the Egyptian slave will sit down together as the children of God.

A small terra-cotta lamp is handed to each of us, and we descend a flight of steps into the darkness. Here we enter a gallery about three feet wide and eight feet high, cut in the soft volcanic rock. We go on, and on in the darkness, now turning to the right,

now to the left, now slightly ascending or descending. To us wandering in its mazes, the catacomb seems to be planless and endless : and the path so plain to our guide seems involved in hopeless confusion. As we slowly follow our guide the light of our passing lamp shows us that both sides of the narrow corridor we are treading are filled with tombs. These are horizontal niches, or shelf-like openings cut into the walls, just large enough to admit a human body. Each niche is sealed by a slab of stone, which bears the name of the departed saint, and often a short inscription cut into the rock, or painted upon it in red. To one familiar with the despairing or defiant inscriptions on heathen tombs, the quietness and confidence of the Christian inscriptions are most impressive.

On pagan tombs are seen such epitaphs as "Farewell, farewell, forever and eternally, farewell."

"Our hope was in our boy : now all is ashes and lamentation."

"Once I was not : now I am not : I know nothing about it : it does not concern me."

"Fortune makes many promises, but keeps none : live for the present."

But the Christianity of the catacombs knows nothing of these everlasting farewells, nothing of this everlasting despair, or epicurean cynicism. As we pass down the long corridors the light of our lamps falls upon such words as these :

"The sleeping place of Elpis."

"My little guileless dove."

“Fructuosus, thy soul is with the just.”

“Eternal peace to thee, Timothea, in Christ.”

The simple inscription “In peace” is repeated over and over again. But what epitaph could be more sublime in its defiance of the powers of death than these two words of inscription, “Terentianus lives”? On the tomb of a pagan maiden we had read this outburst of wrath, “I lift up my hands against the gods who took me hence, though innocent.” In this underground God’s acre we read these words of calm submission: “Here lies Damalis, as God wills.” Even murderous persecution is pardoned. There is no groaning over the fate of the martyrs, no allusion to their tortures, no cry for vengeance against their enemies. Everywhere is seen the simplicity of faith, the certainty of everlasting life.

As we pass along, the narrow passage sometimes expands into a hall-like space from which other passages radiate, or short archways open into family tomb-chambers: and our lamps reveal many decorations and symbolic pictures painted upon the walls in few and simple colors. Like the inscriptions, the symbols show, not the merit of the artist, but the glad and loving spirit of the Christian disciple. Everywhere it is plain that theirs was a religion of joy, not of fear; of mercy, not of vengeance; of life, not of death.

We saw but few New Testament pictures. The cross being still in use by the Romans for the execution of the worst criminals finds no place among

the wall paintings; yet it is sometimes symbolically suggested by three straight lines crossing each other diagonally. Not the humiliation and death of Christ, but His resurrection and glory are ever the vision of the Christian martyr; so we see nowhere a picture or even a symbol of the crucifixion. The life of the Saviour is verbally pictured in the Creed, their baptismal symbol, this is enough for the Christian, and it is a picture on which no pagan is permitted to gaze.

The few New Testament paintings seen on the walls are the ones which an age of persecution and a place of burial would lead us to expect. The visit of the three Wise Men, the raising of Lazarus from the dead, the tender Shepherd bearing the weary or wounded lamb upon His shoulders, the great feast of the Christian Church, "The Breaking of Bread," these are the New Testament pictures of light and life which the faith this second century has painted in the darkness on the walls of God's acre.

Of these paintings the beloved figure of the Good Shepherd is the most frequently repeated. It is, however, never a portrait of the Son of Mary, it is always a symbol of the Son of God. "What is represented in the catacombs is just such a shepherd as might be seen in the campagna about Rome; a beardless lad of some sixteen years, clad in the short, sleeveless tunic of the laborer, with his right shoulder bare, sometimes with feet and legs bare also. Nothing could be plainer than this symbolism, nothing more gracious

and touching. Its whole range of meaning was expressed by our Lord Himself, and it was appreciated in its fullest extent in early art. But there can be no doubt that, in the catacombs and upon the sarcophagi, the figure of the Good Shepherd has especially a sepulchral reference. It represents, of course, the faithful care of the divine Shepherd in seeking the souls which had strayed into sin, and bearing them back to His Church; but it also represents His power to bear aloft to His heavenly kingdom the soul which is wounded, weary, and bruised with the struggle here below. This was suggested by the familiar words of the twenty-third Psalm: 'Though I walk through the valley of the shadow of death I shall fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.'"

The fragments of a very early painting, now faded, emphasize the fact that these underground rooms were from the earliest times, places of Christian worship, as well as of burial; and also that this worship was mainly sacramental worship. The central part of the painting is totally obliterated, yet the two symbolic figures, one at each end, are well preserved. They are both the same; a fish beside a wicker basket which is filled with loaves of bread, in the midst of which can be seen a glass cup filled with red wine. The fish and loaves of bread symbolize the feeding of the five thousand; but the wine is added to mark the eucharistic character of the symbols, and also of the main painting of which they are the keys. As

we look at them we are reminded of the words of an ancient saint with reference to the humble elements of the Holy Communion. "No one is as rich as he who carries the Body of Christ in a wicker basket, and His Blood in a cup of glass." The symbolism of the fish is most expressive. As usual the fish is the mystic symbol for Christ; but here it is Christ who offers this food, and the food which He offers is Himself.

Another New Testament subject,¹ happily, is better preserved; like the last it is intended to be a type of "The Breaking of Bread." It represents a group of seven figures, Apostles or faithful followers, who kneel before Christ with hands outstretched for the food which He alone can give. The Lord does not appear in the picture, but before the kneeling company are seven baskets filled with bread, while seven loaves with two fishes added are seen on the ground before the faithful. The symbolic emphasis on the number seven recalls the feeding of the Gentile thousands, and the seven baskets that remained after all had eaten.

Scenes from the Old Testament are much more numerous; and though sometimes intended to inspire courage amid persecution, they are used in most cases as types of some great New Testament truth which the faithful are unwilling to spread before the eyes of pagan officials. For this catacomb, though belonging to Christians only, must always be open to government inspection. To the faithful who had seen the

¹ See frontispiece.

lion bound on old men and gentle maiden, would be plain all that was meant by pictures of young Daniel, safe among lions. And Jonah disgorged upon the shore, told of the Christian victory, over death and the old serpent.

The symbolic pictures most frequently depicted are those which are the types of divine deliverance from suffering, from death, or from the grave. Noah is seen in the ark saved from the waters of the flood, even as "baptism doth now save us;" the dove is seen returning with the olive branch of deliverance and restoration; Moses stoops before us removing his shoes before approaching the burning bush; Moses stands striking the rock in the desert and giving to Israel water from God, (here used also as a type of baptism;) or Moses stands in the wilderness with seven baskets at his feet filled with manna, a type of that True Bread which came down from heaven that men might eat thereof and not die.¹ And Daniel is seen safe in a den of lions even as God saves His people from their satanic destroyer. These are the subjects which flash forth from the dark walls and open spaces of the corridors as the light of our passing lamp falls upon them.

As Christ had made Jonah a type of the resurrection,¹ so "the sign of the Prophet Jonah" is repeated over and over again in these underground passages. The first scene is that in which the disobedient prophet is cast out of the ship and falls into the mouth of the

¹ See frontispiece.

sea monster; in the second he is cast up by the monster upon the dry land; and in the third he is seen reposing under the gourd. "It is to be observed that the monster is not a fish, but one of the fabulous dragons which are common in Roman art. It is remarkable, however, that the scene which is generally retained, and often quite alone, is that in which the prophet rests under the gourd. It is evident that this was the most essential feature of the symbolism, and we have therefore to recognize that the original significance of the gourd, (according to the text), was neglected, and the nude figure of Jonah reposing under its shade was regarded as a symbol of the soul in the joy of paradise after being delivered from the dangers and the pains of death."

Several times while walking down the dark passages, we unexpectedly found ourselves standing in daylight. Looking up, we saw over our heads a perpendicular shaft made for air and light, and extending to the fields above us. In such a circle of early morning light our guide now stops. We are at the intersection of two galleries broader than usual. We turn to the left, pass under an archway and find ourselves in a small crypt or underground chapel. It is the *Capella greca*, the oldest, simplest, and most beautiful place of worship in the Catacomb of Priscilla.

Our little company is the first to arrive at the chapel. Rising from my knees I see that it is dimly lighted by our lamps and the early morning light from the corridor. The crypt is an oblong room

with what appear to be two shallow transepts. It holds about twenty worshippers. It is cut from the tufa, a soft volcanic rock, and three arches have been left for strength; one at the entrance, one spanning the middle of the crypt, and one which makes a small, chancel-like recess. A stone seat has also been left on three sides of the room. Looking more closely, I see that what had seemed to be transepts are large, arched tomb-spaces, and that the chancel-like recess is another archway holding a tomb.

As soon as my eyes become accustomed to the dim light of the chapel, I see that all its walls are paneled, and the spaces filled, either with simple decorations, or the inscribed stones which mark the resting places of sleeping saints and martyrs. Indeed I find myself leaning against a low sarcophagus with a beautifully cut inscription plate; one side decorated with an anchor, the emblem of a Christian's hope, the other side with five small eucharistic loaves, the emblem of a Christian's life. These emblems, to the initiated, say as plainly as written words,—“I rest in the hope of everlasting life.”¹ Like symbols, or the words for which they stand, are to be seen on the many oblong tablets of stone which cover the walls. The words “In peace,” “In God,” “In Christ,” are the briefest and most common inscriptions; but could the longest of epitaphs have told a truth more blessed? The emblems most common are the peaceful dove, the innocent lamb, the anchor of sure hope,

¹ See frontispiece.

and the fish, that early and favorite mystic emblem of Christ. The letters of the Greek word for fish are the initial letters of five other Greek words which mean "Jesus Christ, Son of God, Saviour."

A symbolic painting of striking significance on the walls of this chapel sacred to the saints, and one which in spirit carried the worshipper away from the tombs of the martyr's crypt to the bright hillside of Bethany, and into the very presence of Him who said "I am the resurrection and the life," is a picture of Lazarus, the dead man obeying the voice of Eternal Life and appearing at the open tomb door to be freed from his worthless grave clothes.

On the wall above the middle arch is another of the few New Testament scenes to be found in this catacomb.¹ It represents three men approaching a seated mother with an infant, and holding out towards the child their gifts. Plainly it is the three wise men, the Holy Mother, and the Divine Child; the one scene of New Testament story which most vividly announced to the Christian converts from paganism that the Messiah of the Jews was also the Saviour of the Gentiles.

The largest and most important picture in the crypt, was painted on the arch which spanned the chancel end of the room. It is a fresco of the celebration of the Holy Eucharist, with symbolic additions which are common to many other pictures. Seven persons are seen seated at a table on which

¹ See frontispiece.

is a cup, and a plate with five loaves and two fishes. On the wall space at each end of the Holy Table, seven baskets are painted. These show that the picture was intended to be symbolic, as well as a realistic representation of the Holy Eucharist as it was celebrated in the catacombs. Of those seated at the Holy Table, six are men, one a woman. The six persons on the right face the beholder, and the men are clothed in tunics, the ordinary dress of the people. The seventh, who is painted in profile, is distinguished by wearing a beard, and by being clad in both tunic and pallium, which in early Christian art is the dress given to persons of ecclesiastical rank and dignity. Whether the sixth man is the Bishop, or a presbyter who represents him, he is plainly the presiding officer of this holy feast, and is graphically represented in the act of breaking with some effort, a hard loaf of common bread.

The painting is unmistakably a picture of the Holy Eucharist, yet every part has a mystic meaning. The seven persons present are a reminder of the seven disciples with whom Christ breakfasted on the shore of the Galilean Lake. The five loaves and two fishes are intended to recall His feeding of the five thousand Jews with a like number of loaves and fishes. And the seven baskets recall the glad fact that He also fed the four thousand Gentiles, and had seven baskets full left over for them.

While we have been studying the devotional pictures on the walls of the crypt, the congregation

has assembled. The little chapel is full and running over into the corridor. The body of the crypt is filled with men, a few women occupy the small arched transepts. Small as is the congregation, it includes all classes, high and low, rich and poor, young and old. But all are animated by the same spirit. Sorrow, discontent, weariness, is nowhere to be seen; the bearing of the young men (and they are many) is strong and hopeful; the old are waiting with the assurance of a certain faith, and every face is lighted with a devout gladness, and a reverent expectation.

Preparations for the services have already been made. The archway at the upper end of the room contains a small wooden table, covered with a fair cloth of white linen. On the Holy Table are two small, flat loaves of bread in a glass paten; beside them is a large cup with a handle on each side, the red wine and water being plainly seen through the clear glass. The morning brightness from the shaft in the corridor sheds a soft light through the chapel, but in the shadow of the chancel-arch, lamps are burning on the altar.

The worshippers rise from their knees and stand, as a venerable, white haired man clothed in long tunic and pallium enters and kneels behind the altar. All are silent: yet we are conscious that it is the silence of intense earnestness. The Bishop rising says:

“The Lord be with you.”

“And with thy spirit.”

The response was that of one many-toned voice which filled the crypt and echoed through the corridor. It was the common response of hearts consecrated and ready for life's last sacrifice, and it thrilled one with its own strong, glad, and fearless spirit. The deacon turning says, "Let us entreat God through His Christ." Then he bids us pray for the Holy Church, the bishops, the presbyters, the deacons, and deaconesses, and many others, and each time he bids to prayer, the congregation answers as one heart and one soul,—“Lord have mercy.” These are some of the deacon's biddings:

“Let us pray for our brethren tried with weakness, that the Lord would deliver them from all sickness and infirmity, and restore them sound to His Holy Church.

“Let us pray for those who travel by land or by water.

“Let us pray for those who are in mines, in exile, in prison, or in bonds for the name of the Lord.

“Let us pray for those who travail in the bitterness of servitude.

“Let us pray for our enemies, and for them that hate us.

“Let us pray for those who persecute us for the name of the Lord, that the Lord will soften their anger and scatter their wrath against us.

“Let us remember the holy martyrs, that we may be found worthy to become partakers of their trials.”

And to every bidding, all did answer as strong men with a passion for prayer entreating for the souls of their brothers: "Lord have mercy." Only I saw before me a man of might who, when bidden to pray for those "in bitterness of servitude," did answer with a low groan and bow his face down to the floor of stone. Then I saw that he wore the garments of a slave. And I could not but observe that when we were bidden to pray for those "in prison, or in bonds for the name of the Lord," a woman near by began to pray, "Lord have mercy," but was stopped by a great sob, and her kneeling child lifted up her little hands and wiped the tears from her mother's face, and immediately the mother smiled upon her child and was bright and strong again.

Then the voice of the Bishop, fatherly and tremulous, lifted our hearts above the earth as he began to pray. There was no book in his hand, neither was there any manuscript; yet he prayed as one who was following a settled service, and well knew the holy words he was about to say. And these are some of his words:

"O Lord Almighty, Most Highest, who dwellest on high among the holy ones, who deliverest from every sickness, and from every weakness, from every offence, from all injury and deceit, from fear of the enemy, from the arrow that flieth by day and from the pestilence that walketh in darkness, look down, behold, and deliver Thy servants who are putting their whole trust in Thee. For we know that He who

raised Lazarus on the fourth day, and the daughter of Jairus, and the son of the widow, and rose also Himself; who after three days brought forth Jonah living and unharmed from the belly of the whale, and the three children from the furnace of Babylon, and Daniel from the mouth of lions, shall not lack power to raise up us also. He who raised the paralytic, and healed him who had the withered hand, and restored the lacking faculty to him who was born blind, the same shall raise up us also. He who with five loaves and two fishes fed five thousand and had twelve baskets over, and who changed the water into wine, and who sent the stater which He took out of the mouth of the fish to those who demanded tribute, the same shall also raise the dead."

Then the Bishop said, "Let us remember before God;" and he pronounced the names of bishops, and many saints, and martyrs of his own generation who had entered into life, and whose dust rested in the walls beside us. And as he blessed God for the good example of their noble lives and glorious deaths, praying so earnestly and tenderly that their souls might forever be dear to their Saviour and rest in His blessed light, and that we also with them might enter into the joy of our Lord, it made the oneness and communion of all God's saints so real, so present so vivid a reality, that it did seem as though we were already one with the saints who rested behind the slabs of stone which surrounded us; and that they were worshipping with us, and with us joining in the deep, and strong,

and soulful "Amen" that came from every heart, as the dear old Bishop closed his prayer. Then a great stillness fell upon the kneeling flock, while every one remembered and blessed God for the saints of his own household; and afterwards confessed his own sins and unworthiness to Him unto whom every heart is open, and from whom no secret is hidden.

Then was heard the voice of the deacon saying, "Greet one another with an holy kiss." And the Bishop kissed the deacon, and the men kissed one another, and the women and even the children did likewise. Then the Bishop spoke: "Lift up your hearts"; and every one answered with full and earnest spirit: "We lift them up unto the Lord." And all sang with great gladness: "Holy, Holy, Holy, is the Lord of Hosts. Heaven and earth are full of His glory."

Then the Bishop, standing, gave thanks, and brake the loaves saying: "We give Thee thanks, our Father, for the life and knowledge, which Thou didst make known unto us, through Thy Son Jesus; Thine is the glory forever and ever. As this broken bread was scattered upon the mountains, and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom: for Thine is the glory and the power through Jesus Christ: forever and ever." And taking the cup in his hands he lifted up his eyes to heaven saying: "We give Thee thanks, O Father, for the holy vine of Thy son David, which Thou madest known unto us

through Thy Son Jesus ; Thine is the glory forever and ever."

Then, as there were too many to gather about the Holy Table, the Bishop came down among the kneeling flock, giving to each the consecrated bread, saying, "The Body of the Lord" ; and afterwards came the deacon giving the cup with the words, "The Blood of the Lord." And when all were satisfied with the heavenly food the Bishop prayed, saying :

"We give Thee thanks, Holy Father, for Thy holy Name which Thou hast made to tabernacle in our hearts, and for the knowledge, and faith, and immortality which Thou hast made known unto us through Thy Son Jesus ; Thine is the glory forever and ever. Thou Almighty Master, didst create all things for Thy Name's sake, and didst give food and drink unto men for enjoyment, that they might render thanks to Thee ; but didst bestow upon us spiritual food and drink and eternal life through Thy Son. Before all things we give Thee thanks that Thou art powerful. Thine is the glory forever and ever. Remember, Lord, Thy Church to deliver it from all evil, and to perfect it in Thy love, and gather it from the four winds, even the Church which has been sanctified, unto Thy kingdom which Thou hast prepared for it ; for Thine is the power and the glory forever and ever. May grace come, and may this world pass away. Hosanna to the Son of David."

Then we all rise up and sing an hymn ; and some of its words are :

Watch for your life's sake !
Let not your lamps be quenched,
Let not your loins be loosed,
But stand full-girt and strong;
The hour ye cannot know,
In which your Lord will come.
Watch for your life's sake !

And they sang as strong men who have a passion for Christ, and an intense desire to partake of His sufferings. And their voices rang out in the rich and sombre melody as confidently as though it were but yesterday that their Lord had departed, and that perchance to-morrow He would come again. Yea they sang as men who were standing before their Lord waiting for His signal to go forth that they might die for Him. And their voices rang with the joyful spirit of Christian victory, even as we heard the voices of the martyrs ring out, when they cried, "We have one King even Christ! You may slay us, but injure us you cannot."

And the stalwart slave sang on my right hand, and the little child sang on my left, and I only was dumb, for a great lump filled my throat with pain, and my eyes were too dim even to see the face of the aged Bishop. But I thanked God for the splendid courage, and the sublime faith of His saints, who could gather at the altar to sing the praise of His martyrs, and go forth not knowing how soon they also should be partakers of their sufferings. Then we bowed upon our knees, and the tremulous voice of the venerable Bishop which seemed to fall as the dew of heaven pronounced

the benediction upon the kneeling flock ; and all was still in the little chapel.

After a prayerful silence the congregation reverently rose and departed ; the slaves and artisans hastening to their daily labor, the merchant to his business, and the teacher, to his school. The deacon stood at the door with a lamp from the Holy Table, and quickened into flame the lamps of each worshipper before he disappeared in the darkness of the corridors. I noticed, however, that the woman who wept in the prayers lingered to ask the Bishop for a morsel of the consecrated loaf that she might carry it to her husband, and partake of it with him in his dungeon. And it was given her, with added words of comfort, and a blessing upon her child. And as she departed for the Roman dungeon with a face radiant with hope, and holy joy, I knew the source of the martyr's courage, the foundation of his unconquerable faith, and the love that was stronger than death.

CHAPTER VI

THE ANSWER OF ST. CHRYSOSTOM AND HIS AGE. A. D. 350

FOR almost three hundred years Christianity was an "illegal religion," and Christian worship an illegal worship. Persecution, however, was not continuous. Each century had seen its years of martyrdom, and also its years of toleration and uninterrupted worship. Now we have come to an age when the years of persecution and the years of toleration have been left behind. Christianity has become, outwardly at least, the religion of the Roman Empire. The old churches have been repaired, new ones have been built and beautifully decorated. The services have become definite and uniform, and are fixed by being committed to writing. The Church is perfectly free to express her devotional ideals, without fear and without restraint. It is now two hundred and fifty years since the death of St. John. Has the Church remained true to Apostolic teaching? It is over fifty years since the last of the martyrs. Is the Church upholding the pure doctrine and worship to which the martyrs were faithful even unto death? Let us try to answer these questions by a study of Christian worship in this year of our Lord 350.

Let us first study the daily services. These consisted mainly of precomposed prayers and collects, with the constant use of the Psalms of David, Church hymns or spiritual songs, and a simple bidding prayer, or litany. Forced for the sake of peace and quietness to worship under the cover of the darkness, Christians had learned to love the night's undisturbed silence and seclusion. So morning prayer in the East was said sometime between midnight and dawn. It began with a fixed penitential confession. The words usually used were those of the fifty-first Psalm: "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences." The words were chanted by the whole congregation, probably in unison. The people were on their knees, or prostrate on the stone floor of the church, this being the penitential attitude on all occasions. Then followed three portions of the 119th Psalm, "Blessed are those that are undefiled in the way, and walk in the law of the Lord. Blessed are they that keep His testimonies and seek Him with their whole heart." As there were no pews, and rarely seats of any sort in the body of the church, this psalm was undoubtedly sung standing, and also antiphonally, by the men who occupied one side of the church, and by the women who occupied the other. Each portion of the psalm usually ended with a threefold "Allelulia," but in some Churches each part was concluded with "Glory be to the Father, and to the Son, and to the Holy Ghost."

Then, all standing, was sung or said, the Creed in concert, which was in substance the Nicene Creed of to-day. It was followed by the Trisagion (the thrice holy),—"Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us." "O most Holy Trinity, have mercy upon us; purify us from our iniquities, and pardon our sins: Look down upon us, O Holy One, and heal our infirmities." Then all fell upon their knees facing the East, as was usual in all their devotions, and joined in the Lord's Prayer; after which were sung two quaint and solemn midnight hymns, warnings to be ready for the coming of the Divine Bridegroom, and the sorrows of the dread Day of Judgment. These were followed by the hymn of the Incarnation, at the end of which a brief penitential litany was many times repeated. A short prayer or collect for grace, and another for protection, followed; the service closing with brief ejaculatory petitions.

This ended the midnight office; but it was followed immediately by the office for the dawn. It began with "O come let us worship God our King. O come let us worship and fall down before Christ our king and God." Psalm 134 followed: "Behold now, praise the Lord, all ye servants of the Lord: Ye that by night stand in the house of the Lord, even in the courts of the house of our God." Then as in the preceding office, a portion of Psalm 119, the Trisagion, the Lord's Prayer, and two hymns are sung or said. The "Lord have mercy" is followed

by a solemn remembrance before God of those who had departed this life in His faith and fear. A brief but glad hymn of thanksgiving to the Holy Trinity is sung. The priest then blesses the kneeling flock, and requests forgiveness, the congregation responds with a reverence; and the priest, after silent confession by all, prays for God's pardon to rest upon himself and his people. Then the services of this double office conclude with a brief litany.

The daily morning service I have described may be accepted as conforming to the general Eastern type; and as representing the character of the evening service also. Services were held at other times, but the hours were not fixed, and were not the same in all parts of the Church. There were no rigid rubrics or directions in those days, and while the principles of divine service were settled, there was throughout the Church, Catholic liberty and Catholic diversity in the details of public worship, and particularly in the week-day services.

In reading this brief summary of the devout, yet not definitely defined or settled, daily services of the early Church, you cannot fail to recall the earliest daily services of the same Church, as they are recorded in the Acts of the Apostles. It was in the early services of the Temple at Jerusalem, or the daily prayers of the village synagogues, that our Lord and His disciples found their hours and place for public devotion. After the Ascension of their Lord, the Apostles "were continually in the Temple, praising

and blessing God," and even after the Day of Pentecost, it is written—"Peter and John went up together into the Temple at the hour of prayer, being the ninth hour." Certainly the worship of the Church in the fourth century would not have been a continuation of Apostolic worship, had it not included the week-day use of psalm and creed, prayers and Holy Scripture.

Again, as it had been in the days of St. John the Apostle, and in the days of St. Justin the Martyr, so it was in the days of St. Chrysostom. The great central act of Christian worship, the one service around which all other worship clustered, and for which all other services were counted a preparation, was the Breaking of Bread, the Celebration of the Holy Eucharist. Let us then try to obtain a vivid mental picture of this highest act of Christian worship two hundred and fifty years after the death of St. John.

The city of Antioch, where the disciples were first called Christians, is a typical Oriental city, and her worship that which prevailed throughout the Catholic Churches of the East. So I invite you to attend a Lord's Day service of the Church of Antioch A. D. 350. It is the home of St. Chrysostom, and the date marks the early years of his childhood. Let us start before the hour of service that we may have time to examine the church building. Yonder it stands, a large oblong edifice, built of stone, and externally more substantial than beautiful. In fact it looks more like a secular public building than a church;

and it is what it seems to be, an old Roman Basilica, or court-house remodeled for a Christian Church.

As we draw nearer, we see reclining on the hot, stone steps, many poor, many blind or crippled asking aid of all who enter, and seldom asking in vain. We climb the steps, pass through a broad doorway, and find ourselves in a large, cloister-like area, open to the sky, and surrounded on its four sides by covered walks, the continuous roof being supported by rows of handsome columns. In the centre of the area is a large fountain of running water, at which many worshippers are devoutly washing their hands, and some their feet, before entering the church.

Under the surrounding porticos we see the spears of the soldier, the heavy sandals of the wayfarer, the staffs and burdens of the pilgrim, and various other implements of earthly vocation which reverence might not carry into the House of God. Here also we have a glimpse of the discipline of the Church in the days of her strength. For at the base of the columns are men prostrate upon the stone pavement, praying silently, or uttering penitential ejaculations, or imploring the intercession of the faithful as they pass. One clothed in sackcloth and covered with dust cries in his despair: "Tread me under foot! tread me under foot! for I am as salt that has lost its savor." And in this cry we hear again the words of Tertullian spoken over an hundred and fifty years before: "Confession is a disciplinary act of great humiliation and prostration of man: it regulates the dress and

the food ; it enjoins sackcloth and ashes ; it defiles the body with dust, and subdues the spirit with anguish ; it bids a man alter his life, and sorrow for past sins ; it restricts meat and drink to the greatest simplicity possible ; it nourishes prayer by fasting ; it inculcates groans and tears and invocations of the Lord God day and night ; and teaches the penitent to cast himself at the feet of the presbyters, and to fall on his knees before the beloved of God, and to beg of all the brethren to intercede on his behalf."

Passing the mourning penitents in the area, we come to another doorway partly closed by heavy curtains. Pushing them aside, we enter a large and handsome vestibule, whose dim light and cool atmosphere are a welcome change from the glare and heat of the street. Here also we see humble penitents, not, as before, prostrate upon the ground, but kneeling upon the mosaic floor ; while in front of them and nearer the doors of the church, many catechumens are standing with bowed heads and reverent faces waiting for some coming festival, perhaps months or even years distant, when, having been fully instructed in the catechetical doctrines of the Church, they will be baptized, confirmed, and admitted to the Holy Eucharist.

Before us are three arched entrances hung with costly curtains ; these open into the main body of the church. Passing through the central archway, we step into a large and lofty room, so cool, so quiet, that it invites to worship. We are at the foot of the broad nave. On the right hand and on the left are

wide aisles separated from the nave by rows of classic columns, which support the upper walls. The floor is laid in beautiful mosaics ; the columns are of carved and costly marble, and evidently were once a part of some older and more ornate temple. The walls are paneled, and in them are paintings of well known Christian emblems, while pictures of the descending Dove, the Lamb of God, and the Good Shepherd, are to be seen on the walls of the chancel.

The church is rapidly filling with worshippers, the men taking their places on one side and the women and children on the other. The men have removed their hats, the women are veiled. All classes are represented. The noble born Roman lady, the poor slave girl, and the wife of the charioteer, stand side by side ; while dignified patricians of the city in embroidered pallium, laborers from the field in coarse, homespun garments, common soldiers in military dress, slaves, both white and black, in scanty clothing, and burghers in costly raiment, stand shoulder to shoulder, waiting for the beginning of the service.

The choir is raised several feet above the nave, and separated from it by a low balustrade of marble, with open lattice work beautifully carved. But whiter than the marble carvings are the linen tunics of the singers, sitting, in double lines on each side of the choir. Near them sit the readers and deacons on one side, the deaconesses and Church virgins on the other. Beyond the singers is the semicircular chancel, with a simple, table-shaped altar of finest marble, standing in its cen-

tre. On each side of the altar, arranged against the semicircular wall, are stone benches on which sit the presbyters or priests, also in white garments; while back of the altar is a lofty marble chair, plainly seen from every part of the church. It is the seat of the Bishop of Antioch.

And now the Bishop enters. He turns to the people saying, "Peace be unto you." At once from the vast congregation rises a multitudinous response like the subdued roar of many waters: "And with thy spirit." The service now opens with a psalm, chanted responsively by the singers, the great congregation taking full part. First the deep, rich tones of the men, then the more musical voices of the women, while at the end all join in a thrice repeated "Allelulia!" which fills the great church with melody, and stirs the soul of every sincere worshipper.

The deacon, clad in white tunic, now steps forward crying with a loud voice: "Let us give attention." The reader stands at the ambo or lectern, and announces the book and chapter of a lesson from the Old Testament. But before beginning to read, he pauses to say loudly: "Thus saith the Lord." The chapter ended, the reader announces the close of the lesson, and the people respond with a loud "*Amen*."

The chanting of another psalm follows, flooding the church with strong and simple melody. A lesson from the New Testament is in like manner announced and read. Then the Bishop, seated in his lofty chair, delivers the sermon. Sometimes it is a doctrinal dis-

course, but to-day, as is most frequently the case, it is an exposition and practical application of one of the lessons which has just been read. The people stand throughout the sermon; there are no seats in the body of the church, and at the public services on Sunday, the congregation does not kneel, for the Lord's Day is a feast day, the weekly memorial of the Lord's resurrection.

The Bishop closes his lengthy and earnest sermon with this ascription to the Holy Trinity: "That we may obtain eternal life through Jesus Christ, to whom with the Father and the Holy Ghost be all honor and power, world without end. Amen." Notices of the services for Lent are now given out, and also the subjects of the Bishop's sermons for Holy Week and Good Friday; immediately after which, the voice of the deacon is heard throughout the church repeating in loud tones: "Discern and know one another! Let none of the hearers, none of the unbelievers be present." When all have left the church except the communicants, the catechumens, and the different penitents, the regular prayers of the Holy Eucharist are begun. These are read by the priest in a reverent, sustained, and measured tone, which carries his words even to the kneeling penitents in the vestibule. And the faithful respond to each prayer with a universal "Amen," which rolls through the church as a great wind rolls through the forest.

At this time the deacon cries, "Pray ye catechumens, and let the faithful pray for them." Then follows a

bidding prayer made by priest or deacon, the people responding at the end of each petition: "Lord have mercy upon us!" or "Lord have mercy upon them." The deacon calls upon the kneeling catechumens to rise and bow the head for the Bishop's blessing. Then after they are dismissed, a like prayer for the penitents is announced and made; and they also are blessed by the Bishop and dismissed by the deacon.

The church is still fairly well filled, the congregation being made up wholly of the faithful, except a few penitents whose restoration to the communion being near, they are permitted to attend the sacred mysteries, but are disciplined by being kept from communicating.

The Ante-Communion Service being now over, and the Holy Communion about to begin, the deacon calls all the faithful to silent prayer and confession of sin, and a sudden stillness fills the church. A long, litany-like prayer follows, the deacon announcing the petitions and the faithful responding to each. Among many subjects for which the communicants are bidden to pray, are these: "For the peace of the world, for the Holy Catholic Church, for their own Bishop, for the holy parish of which they are members, for all Bishops, presbyters, and deacons, for all readers and singers, for all widows and orphans, and women in peril of child-birth, for the newly baptized, for all who are in sickness or infirmity, for all persecutors, enemies, and haters of their fellow men." And to each petition announced by the deacon, the whole congregation re-

sponds: "Lord have mercy upon us," or "Lord have mercy upon them."

The offerings of the people are now taken up by the sub-deacons. They consist of money and also of bread and wine for the Holy Eucharist. We notice that it is the ordinary bread, and the common wine of the people, which are given. For while our Lord undoubtedly used an unleavened loaf at the first Breaking of Bread, we have not yet seen it used in the Church. The offerings have been made, and several deacons have walked up and down through the congregation to see that every catechumen and every penitent has departed. The Bishop now says: "The peace of God be with you all." "And with thy spirit!" respond the faithful. Then the deacon cries: "Salute ye one another with an holy kiss." And the clergy salute the Bishop, the laymen their fellow laymen, and the women give to each other the kiss of charity. And this token of malice towards none and charity towards all, included every one in the church, the master and the slave, the maid and the mistress, the owner of the vineyard, the soldier, and the hired laborer.

The sub-deacon now brings into the chancel a silver bowl of pure water with a napkin, and the Bishop and his clergy cleanse their hands. The deacon having brought to the altar the elements, pure bread, and wine mixed with water, the Bishop, standing behind the altar and facing the people, says, "Lift up your hearts," and devoutly the faithful answer, "We lift them up unto the Lord." The Bishop then offers a

long prayer of thanksgiving for all God's gifts and mercies from the beginning of the world. After this we joyfully join in singing "Holy, Holy, Holy is the Lord of Hosts. Heaven and earth are full of His glory."

Then we bow the head while the Bishop offers the appointed thanksgiving for the one perfect sacrifice of our Blessed Lord and Saviour, and repeats the inspired words of the institution. We see him take the loaf in his hands and break it, we see him lift the wine and bless it, and sign them with the sign of the cross, saying in the words of the Lord, "This is My Body," "This is My Blood." We hear the Bishop invoke the Holy Spirit to rest upon the consecrated elements and make them to us the Body and Blood of Christ. We hear him offer a great intercessory prayer for the whole Catholic Church, which included petitions for Bishops and other clergy, for governors and magistrates, for the sick and the sorrowful, for the divine blessing to rest upon the struggling saints on earth, and the holy martyrs and the faithful dead in paradise; the whole concluding with a doxology to the Holy Trinity. To this prayer the congregation answer with a great "Amen," and immediately join with the Bishop in uttering the divinely given words of the Lord's Prayer.

The deacon now cries, "Let us give attention," and the Bishop says, "Holy things for those that are holy"; to which all the faithful answer, "There is only One Holy, one Lord, one Jesus Christ, to the

glory of God the Father who is blessed forever, Amen.
. . . Blessed be the Lord that came in the name of the Lord, and appeared unto us. Hosanna in the highest." The thirty-fourth Psalm is sung as an invitation, or Communion hymn: "I will alway give thanks unto the Lord: His praise shall ever be in my mouth. . . . O taste and see how gracious the Lord is: blessed is the man that trusteth in Him."

The Bishop receives the Holy Communion himself and communicates the priests, the deacons, and deaconesses, the singers, and the virgins; the words of delivery being "The Body of Christ," "The Blood of Christ"; the people responding "Amen." Then the priests and deacons communicate the kneeling congregation. Every one present receives (except those under discipline). Every one receives of both holy elements, every one receives into his hands.

During the communicating the singers softly chant the 133d Psalm: "Behold how good and joyful thing it is brethren to dwell together in unity"; and the 145th Psalm: "I will magnify Thee, O God my King. And I will praise Thy name forever and ever; . . . the eyes of all wait upon Thee, and Thou givest them their meat in due season."

All having communicated, the deacon comes forward saying: "Now that we have received the precious Body and Blood of Christ, let us give thanks to Him that vouchsafed to make us partakers of His holy mysteries." We stand with the great congregation while the Bishop offers a glad prayer of thanksgiving.

Then the deacon bids all to bow the head to God in Christ; and upon the quiet and reverent flock fall the solemn words of the Bishop's final benediction. After a reverent silence the Bishop turns and with his attending priests passes in silent procession into the sacristy. Once more the voice of the deacon rolls through the Church saying: "Depart in peace, depart in peace!" The service is over, and with the silent worshippers we slowly pass out of the cool and quiet church.

Outwardly the service we have just attended differs greatly from the simple service which the Saviour instituted in the upper chamber at Jerusalem. Yet, as we recall and ponder them both, we know that they differ in the same manner that the worship of a few souls gathered for "family prayer," differs from the order, and dignity, and beauty of the worship of the same persons when engaged in the public prayers of the Church. In all that is essential the two services are the same. So in all that is essential, in loyalty to Apostolic doctrine, and unity, and fellowship, the Breaking of Bread at Jerusalem and at Antioch are one and the same. The Church at Jerusalem adapted the outward form and ceremonial of its worship to the souls to which it ministered; and the Church at Antioch in loyalty to the same Saviour and His doctrine, has followed the same devotional principle.

CHAPTER VII

THE ANSWER OF THE ENGLISH REFORMATION

It is a long stride from the times of St. Chrysostom to the beginning of the sixteenth century, a stride of almost twelve centuries; yet, having taken it, we find in this generation before the English Reformation learned Bishops and devout divines asking each other the solemn question, How shall we worship God?

In the light of previous studies you may ask, "Why was it necessary to consider this question in the early part of the sixteenth century? Did not the Apostles of Christ settle the great principles of Christian worship in the first century? Did not the Church in the centuries of her persecution and greatest purity put these principles into devout practice and reverent form? Was not the worship of the Apostolic Church in the early centuries both true and spiritual worship? Why could not the English divines answer their question by turning to the Apostolic worship of the cathedrals and parish churches of their own land?"

There is but one answer to the above question. For centuries the ancient Church of England had little by little been forced to submit to the control of Rome. This papal authority had been bound upon the unwilling Church and people of England by the intrigues

of Roman officials and the bargaining of English politicians. But no national synod of the Church had ever acknowledged the papal supremacy.

It will help you to realize some of the corrupt fruits of papal influence in worship, and also to understand the seriousness of the problem before the English Reformers, if you will attend with me a service of the Church at the beginning of the sixteenth century. Let us select a large city, and a prominent church. Let us attend a festival service at St. Paul's Cathedral, London.

As we approach the stately church the general appearance of neglect and decay is so great that we are tempted to doubt if it be indeed a House of God. It looks like a dirty market-place with its old carts, old boxes, broken benches, and heaps of rubbish littering the once beautiful churchyard. But we remember that this Metropolitan Cathedral possesses large endowments for maintaining its holy worship with dignity and beauty, and therefore we ought to find different conditions within its walls.

We enter the main door and stand in the nave. The scene is surprising and heart sickening. This church of God has become a place of merchandise, a noisy, public market. The stately nave is profaned by a multitude of shops and counters for the sale of merchandise, and by booths and tents for more questionable, if not for "foul and abominable acts." The Feast day is made a Fair day. Everywhere men and women are engaged in noisy buying and selling, dick-

ering and squabbling, laughing and swearing, without a thought of the sacred building which they are profaning. We look in vain for any sign of service or worship; but after walking the whole length of the nave filled with its godless throng of traffickers, we reach the choir where we discover a gathering of faithful souls assembled for worship. Yet even here we are depressed by our surroundings. Where the daily services had once been held with devout dignity and beauty, where for generations the highest act of Christian worship had been offered with reverence and solemn splendor, everywhere we see signs of neglect and decay.

It is a festival Celebration we are attending. Yet the celebrant shows little of joy or reverence. His perfunctory and slipshod service is no help to true devotion; and when above the profane noise of the nave we hear a few of his mumbled words, we find that they are in Latin, to us an unknown tongue. And now the organ breaks in, and the assistant sings a part of the service with the organ, while the celebrant goes on with another part of his Latin Mass.

Even if we chanced to know enough Latin to understand that the words of the priest are really following the main lines of the ancient services it will not make this service either intelligent or reverent.

Neither is the service we are attending common prayer. If the little band of worshippers around us understood Latin they could not follow the mumbled and colorless words of the celebrant. And they could

not take part in the service even if the conflicting recitations of organ and celebrant came to an end ; for the Latin Mass makes no provision for the worship of the congregation. The devout souls before us are paying little attention to the priest. Their eyes are fixed upon their own small books of private devotion, and their attention is given to their own English prayers, not to the broken sentences of Latin which occasionally fall from the altar.

And now the organ ceases, the assistant strikes a bell, the priest elevates the host, and the faithful prostrate themselves upon the floor before the consecrated bread and wine ; and the service is over so far as the congregation is concerned. The priest partakes of his own Mass, but there is no opportunity given for any one else to communicate. Even the assistant priest does not receive. As for the lay-worshippers they are not expected to do so ; even the devout communicate but once or twice a year.

If, however, one of our fellow worshippers had approached the altar, what would he have received, the perfect Holy Sacrament which Christ had ordained ? Nay, what the Son of God so divinely joined together, man had profanely torn asunder. The faithful communicants are robbed of the sacred cup, and given of the sacred loaf only. And then, as if this were not wrong enough, they might be permitted, after the Mass was over, to receive from the hands of the priest a sacramental mockery—a cup of unconsecrated wine and water. It is difficult to recognize in such a service

the high and holy act of worship which the Lord ordained, and to which the Church of the early centuries was so true and so loyal.

As we leave this profaned and polluted house of God, at the close of a mutilated service, said in an unknown tongue, we feel that we have seen English worship at its lowest stage of decadence. It was in the larger cities, the greater churches, and the richer monasteries that the ancient worship of England showed most plainly the blight of papal commercialism. It is true that we read of a few country churches taken by worldly laymen for store-houses or barns, but in the parish churches generally personal piety was fostered, and devout worship was preserved for future generations. Roman Catholic officials bought Church offices and sold Church privileges. Some country squires appropriated Church lands and sold Church plate. But a great body of humble English priests went their own way in holy round of Christian fast and festival, finding devout worshippers for every service and generous parishioners ready to build a new church, or to enlarge or endow an old one.

Long before the sixteenth century the people of England had craved and sought after a service which they could understand and in which they could really participate, and many small books of private devotion and religious instruction had been put forth in the mother tongue. It is the glory of the Church of England that from the early ages she has sought to educate her people to offer to God an intelligent worship.

The Cathedral school of York was founded over a thousand years ago, and other Cathedral schools are almost as old.

For hundreds of years the educated laity had used beautifully illuminated manuscript manuals of devotion, such as "The Hours of the Holy Spirit," "The Hours of the Cross," or "The Hours of the Blessed Virgin." These books, in Latin, usually contained a Litany and special prayers in addition to the principal devotions which named them. The less educated laity had "The Hours" in English, but their chief book of devotion and instruction was "The Prymer," which goes back almost to Anglo-Saxon times. It was generally in English, but sometimes with portions in Latin. It usually contained a morning and evening service of prayers and Psalms, also the Creed, the Lord's Prayer and the Ten Commandments, the Works of Mercy, the Sacraments of Grace, the Precepts of the Gospel, and for a century before the Reformation, many other aids for the education of the people in doctrine, devotion, and daily duty. Even the uneducated laity were not without their little educational manuals. These consisted of a single sheet of parchment, covered for protection by a thin sheet of transparent horn; these small manuals were known as "Horn Books." On their one parchment leaf was written the alphabet, the ten numerals, and the Lord's Prayer, and if there was room, also the Apostles' Creed.

A large portion of the leading laity had been

educated sufficiently to welcome an English Bible and to long for an English service. The better informed priests and bishops desired both. In 1534 the Church petitioned the King to authorize an English version of the Bible. But there were many who feared an English Bible, for they had learned to love the very superstitions which Roman usage had added to the worship of earlier and better days. Hundreds were ready to take up arms against any one who dared to touch the present services, even to restore an older and purer worship. More than this, the papal influence had been strong enough to induce the whole Nation, King, Commons, and House of Lords to unite and pass a legal statute that if any one dared to deny that the present mutilated service of the altar was not in fact and doctrine the one, true, and pure worship of God he should forfeit his life; and be hung as a common felon, or burned alive at the stake. Do you wonder, then, that the Bishops and other learned divines, whom the Church had appointed to consider the reform of public worship, should on coming together in 1548 earnestly ask,—How shall this great nation worship God?

We have not spoken, however, of all the difficulties before the Reformers. Indeed it would take a large volume to do so. But one other difficulty must be mentioned. For as there were thousands ready to take up arms to prevent any reform in the Church's worship, so there were thousands both in England and on the continent, who were ready to risk their

lives in an attempt to destroy all and every form of worship that was not perfect in their own eyes, and pure according to their own standards.

That the worship of this age was divine in its source, Scriptural in its essential doctrines, and needed only to be purged of its papal accretions, counted for nothing in the eyes of the iconoclasts. Their cry was—Destroy the old worship! Destroy it root and branch. That is, because the lamps given by God to make bright and joyous the coming of the Bridegroom were now going out, they must be broken and trodden under foot; to fill the divinely ordained lamps with pure oil would be treason to the Bridegroom.

But God's method is neither the perpetuation of corruptions in worship, nor the destruction of all worship that contains an element of corruption. And providentially for us there were those in the Church of England who understood the will of God as He had revealed it in Holy Scripture and Christian history.

The Reformers were not discouraged by the corruptions in worship, nor by the threats of those who clung to superstitious devotions, nor by the frantic fanaticism of those who cried, "Down, with the old worship, down with it even to the ground." The purpose of the Reformers was clearly defined. They determined, (*a*) that there should be one standard book of services throughout the whole kingdom of England, and thus do away with the multitude of differing and conflicting services found in different dioceses,

and even in different houses of worship in the same diocese: (*b*) that the services should be made more simple, more congregational, and that the accumulated mass of complicated rules and perplexing directions for the conduct of public worship should be abolished: (*c*) that all the Psalms should be read and repeated in their proper order; instead of a few being sung daily, and others entirely omitted: (*d*) that the Scripture lessons should include the whole Bible, or the greater part thereof, and that they should be read in a continuous course: (*e*) that the reading of the lessons from Holy Scripture should not be interrupted and mutilated as in the past by musical compositions called "Anthems, Responds, and Invitatories": (*f*) that nothing should be read in the Church but the very Word of God, or that which is evidently grounded on the same; thus banishing the many silly legends and superstitious stories of the saints which had crowded out the inspired word: (*g*) and that all the services should be in the English language; thus ending the use of an unknown tongue in public worship, and the solemn absurdity, centuries old, of requiring the attendance of an English congregation at a Latin service, which they did not understand, and in which they could take no part.

The Reformers having stated the object of their work, were also careful to state what was of still greater importance, the basal principles which were to guide them in its accomplishment. There was to be no break with the historic worship of the Christian

centuries. The worship offered by St. John and his fellow disciples, the worship which St. Justin fearlessly defended, and for which the children of the martyrs staked their lives, the worship which educated the son of a Roman soldier to become a St. Chrysostom, was to be restored, and again to become the worship of the Church of England. They were simply to exercise the right which belongs to every national Church, to introduce, modify, or abolish such ceremonies as were of human origin. Every change was to be tested by the pure Word of God, as interpreted by the Fathers and Doctors of the early Church. No change was to be made in doctrine or discipline, save such as was required to correct abuses. No Sacrament, no holy ordinance, no pious custom or devout ceremony of the Apostolic Church was to be rejected because it had been abused; but rather purged from corruption and restored to its primitive form and purity, it was to be adapted to the present needs and present spiritual necessities of the English people of God.

And these principles the Reformers loyally followed. So far as possible they reproduced in the English tongue, the earlier Greek and Latin services of the Church. Some of them by adaptation to modern needs they certainly improved, "correcting what was objectionable in doctrine, removing what was offensive to taste, and often by some happy expression communicating an additional glow of devotion to passages in themselves (it might have been thought)

too beautiful to touch." In saying this we are not claiming perfection for the Reformers' work. No human labor is free from imperfection. Later reformers have improved the work of the first Reformers. The American Prayer-Book is superior to the English; superior in its loyalty to the pure sacramental worship of the Primitive Church, superior also in its loyalty to the present spiritual needs of the people of God.

The Bishops and other learned divines who came together to give England the blessing of a pure worship were not perfect men; some were far from being perfect; yet they represented the wisdom and devotion of their own age. And God in His wise providence used them to restore to the English race a form of Christian devotion which was nearer the Catholic and Apostolic worship of the Primitive Church than any other ever compiled by man. They are called the English Reformers, they ought to be called the English Restorers; for their work in its relation to worship was far more than a reform. It was a restoration that has blessed the whole English race for over three hundred years, and will continue to bless it as long as men love truth, follow righteousness, and heed the lessons of Christian history. Let us then examine more in detail the results of the work of the English Reformers, and their fellow laborers in devotional restoration. Let us examine the English, and American Books of Common Prayer, and see how far they reproduce in principle and practice, in

matter and spirit, the Apostolic interpretation of public worship. ✓

The Book of Common Prayer has many parts, but like the Holy Bible from which the larger portion of it is taken it has two great divisions. In the first we find the Daily Prayers with their added special intercessions and thanksgivings, and in the second we find the Holy Communion with its Collects, Epistles, and Gospels. And these two great divisions, you at once remember, correspond to the two great divisions in the worship of God, as it has come down to us from the Old and New Testament times. There has always been the worship of daily prayer and instruction, there has always been the worship of sacrificial offering. The worship of the village synagogue stood for the first, the worship of the Temple at Jerusalem stood for the second.

We open the Prayer-book at the first division. It provides for Daily Morning and Evening Prayer.¹ So in the early ages the day began, alike to the pious Israelite and the devout Christian. Christ attended the prayers of the synagogue, St. John went up to the temple at the hour of prayer, and St. Peter to the housetop. And so also in primitive ages devout Christians observed daily seven hours of prayer.

The Prayer-book service begins with an earnest exhortation to worship God in sincerity of spirit and truth. Then comes a confession of sin, followed by

¹ It would be helpful to read the remainder of this chapter with an open Prayer-book in hand.

an absolution. And we cannot fail to remember that it was with a like penitential confession and absolving prayer that the faithful in the age of St. Chrysostom began their morning devotions before day dawn.

Then the Prayer-book calls us to say the Lord's Prayer and sing a psalm. And when from the building of the first Temple until to-day, was there a time when the Hebrews did not praise God with the Psalms of David, or Christians did not worship Him with the prayer of the Lord? The young son of Zebedee sang the psalms at his mother's knee and in the splendid services at Jerusalem. The Psalter was the one hymn book of the early Christians, and the Lord's Prayer their constant petition. They sang the psalms as they labored in the field, and as they worshipped in chapel or catacomb; they sang them in the hour of Christian victory in the darkness of the dungeon, and amid the flames of martyrdom.

Two lessons from Holy Scripture follow. Could there be a book of true Christian worship that did not provide for the reading of God's Word? Under both the Old Covenant and the New, the Word of God was constantly and regularly read in public worship; and then as now it bore witness first to a promised Messiah, and then to an ascended Saviour. You recall the reading of the Law and the Prophets in the Galilean synagogue by the Master Himself; the reading of the Law and the Gospel at the service described by St. Justin; and the "thus saith the Lord" of the reader

at Antioch, before he began to pronounce the inspired words of the lesson.

The hymns and spiritual songs of the Gospel, are golden links of devotion, binding in one the praises of God's children under both Covenants. The *Te Deum* is "a hymn to Christ as God" as pure and true as ever the early Christians sang before daybreak in that period of persecution when Pliny made his report to the Emperor Trajan. The *Nunc dimittis*, the song of aged Simeon, is the utterance of one who had himself sung the old, old song of Moses in the Temple service long before he bequeathed to Christian worship his own song of Messianic gladness. The *Magnificat*, the song of the Virgin Mother, is the inspired outpouring of an humble and holy heart, that loved the sacred song of the mother of Samuel long before she sang her own. In singing these hymns to-day we bind together in one grand song of praise the devout worship of the mother of God's holy Prophet, the thanksgiving of the Blessed Mother of God's only Son, and the praises of the Church of Christ for nineteen centuries.

Then the daily services end with the Creed and the prayers. Faith and devotion ever go together. There has never been true prayer that was not founded upon a true Creed. The Schema, the Jewish Creed, was learned by St. John in his boyhood, and quoted by Christ in His manhood. The foundation of the Christian Creed was laid by the Lord Himself, when He made it the law of His kingdom that all who entered

it should do so in the faith of "The Father, and of the Son, and of the Holy Ghost." And we cannot forget that when St. Peter was sent to Cornelius to instruct him how to worship God "in truth" as well as in sincerity of "spirit," his exposition of Christian doctrine followed and emphasized the main truths of the Christian Creed as received by the Apostolic Church of the second century and the Apostolic Church of the twentieth. And it is a thought to quicken our own devotions thus to remember that the words of the Prayer-book prayers bind together in one service the most precious fragments of nineteen hundred years of Christian devotion. In one brief hour we make our own the words of the saints of Jerusalem, the martyrs of the catacombs, and of all faithful souls from their day even to our own generation.

And when we turn from the study of daily prayer to the second division of the Reformers' book, the one which they intended should conserve the spiritual principles of the ancient sacrificial worship of God's people under both the Old and the New Covenants, we find the same loyalty to the Word of God, to the doctrine of Christ, and to the pure worship of the Church of the Apostles, which characterized the first division.

Turning to the order for the administration of the Holy Communion you find that its devotions are preceded by a number of rubrics or directions relating to the disciplining of those who by their evil lives or wrong deeds have brought shame upon the Church of

God. The command that all such shall be repelled from the Lord's Table until they repent and amend their lives, brings vividly before us the scene in the outer porch of the Church at Antioch, A. D. 350, with its various groups of penitents waiting for pardon and restoration. The discipline of the Prayer-book is in principle the discipline of the early Church. But alas, it is the disunity, divisions and contradictions of the dismembered Church of Christ which to-day so often make that discipline impotent and ineffectual.

The service of the Holy Communion is naturally divided into two parts. The first or preparatory portion precedes the consecration, and includes the prayers, the Ten Commandments, and the Collects, Epistles, and Gospels. Recalling the service in the Church of St. Chrysostom, you recognize this portion as the service of the Catechumens, of those who were under instruction and preparation for admission to the Holy Eucharist. The only feature of our English service which seems to differ from the ancient Greek service is the recitation of the Ten Commandments, and yet no part of the Communion Service is more loyal to the principles and spirit of the ancient services than this. You remember that the service of the Catechumens was for them and for the faithful a penitential and preparatory service, and you recall that St. Justin in his Communion Service read a portion of the Old Testament as well as of the New ; and also you recollect that from the days of the martyrs a bidding prayer was a regular part of the preparation for the Lord's Supper. So

to-day, the presentation of each Old Testament commandment by the clergyman to be followed by the bidding-prayer response "Lord have mercy upon us," reproduces and perpetuates an important feature of the Communion services of the early Church.

In the using of a special Epistle and Gospel for each Lord's Day, we are not only reproducing the readings from the inspired letters and "Memoirs of the Apostles," which were an essential feature of the Holy Eucharist in the Primitive Church; but in the fixed and orderly sequence of their reading, we also have the observance of the Christian year. And you remember that the beginning of this cycle of fixed fasts and festivals goes back to the days of the Apostles themselves, and was in its essentials fully developed before the time of St. Chrysostom. You will recall that before the days of the Apostles the Older Church of God had its fixed feasts and fasts commemorating Jehovah's guidance and discipline, and that the inspired record of each deliverance or discipline was read on the day which reverently commemorated the event.

The reciting of the Creed, the preaching of a sermon, and the collecting of the alms of the congregation, carry us back in memory to the earliest worship of the ancient Church. The Communion Creed is substantially the Creed of St. Irenæus, A. D. 170. You recall that St. Paul's Celebration of the Breaking of Bread at Troas was not without a sermon, neither was the celebration of St. Justin, nor of those who

came after him. As to almsgiving, it was the law of the Hebrew as also of the early Christian congregation, that no man should appear before the Lord empty. And from the days of Cornelius and St. Peter, prayers and alms have been an inseparable part of a Christian's worship, and have gone up together "for a memorial before God." Also in the offering to God of the bread and the wine by the priest in connection with the offering of the alms of the people, we are reminded that from the first the offerings of the early Church included both alms and other oblations, even as they do to-day.

The prayer for "Christ's Church Militant" preserves in a much shortened form an important feature which was never absent from any of the early liturgies. Its remembrance before God of all His servants who are suffering on earth, together with its thanksgiving for all those who have departed this life in His faith and fear, emphasizes the great truth of the oneness in Christ of all faithful souls, living or dead, and presents the doctrine of the Communion of Saints as it has always been held by the Church of the Apostles.

In listening to the priest's call for all who "are in love and charity" with their neighbor to draw near with faith, we plainly hear again the words of the deacon in the Primitive Church saying, "Salute ye one another with an holy kiss." And certainly he who is not living in the bonds of love and charity with his brother is not living in the bonds of Christ, or of His body, the Church.

The Confession and Absolution come next and are in their ancient place in the office; for, made either silently or orally, they have always been a part of the devout communicant's preparation for participation in the Holy Sacrament. The "Comfortable words" of Christ were added to the service by the English Reformers and are among the few additions which, old in principle but new in form, are real improvements and aids to worshipping God "in spirit and in truth."

The second, and the essential division of the Communion Office, begins with the words "Lift up your hearts." And to how many thousands of faithful souls now resting in paradise these words have been addressed, and from how many devout hearts has been returned the glad response, "We lift them up unto the Lord," is known only to the Father of souls; for this salutation and response, word for word, goes back nearly, if not quite, to the days of the Apostles, and was a fixed utterance long before the service was committed to writing.

The triumphant hymn of praise which follows the salutation has been called the most beautiful passage in the English language. But more beautiful than its language is its truth; namely, that the humble praises of the faithful on earth, the songs of the angels above, and the splendid worship of all the host of heaven, are joined together in one grand anthem of praise to make glorious the throne of God. Its words of angelic adoration of the Triune God are from the vision of Isaiah the Prophet; a vision again vouchsafed to St.

John the Divine in lowly Patmos; and a vision again given to the faith of the early Church, and by her enshrined in this highest and holiest act of worship.

The most solemn part of the whole office, the Prayer of Consecration, carries us back to the upper chamber at Jerusalem where the Lord Himself took the loaf in His holy hands and began that sacramental Breaking of Bread, which is to last until He shall come again. No true celebration of the Lord's Supper has ever taken place without repeating the Lord's act and blessing. But the Consecration Prayer of the American Church is the most perfect of all modern forms, because it is the most complete in its statement of the relation of the Sacrament to the atonement of our Lord and Saviour, and of the spiritually sacrificial character of the Holy Eucharist itself. The invocation of God the Father to unite with God the Son and God the Holy Spirit in blessing and sanctifying the consecrated elements that they may become the blessed body and blood of our Lord, is one that is found in all early and pure liturgies. And in conserving this most important feature of the sacramental worship of the Primitive Church our first Bishops have given the American Church a distinctive and priceless gift.

The English Reformers restored the chalice to the laity and made the communion of the people an essential part of every celebration of the Holy Eucharist. It was the most vital restoration in that volume of restorations called the Prayer-book. It gave back to

the faithful followers of Christ what He had given them at the first. It restored to English worshippers a spiritual right of which they had been robbed for centuries, and it restored to the Holy Eucharist the divine element of communion, which the Latin Mass had obscured and almost obliterated. Thus the Supper of the Lord was made to mean in England and the new world what it had meant in Judea and the old world; and to-day for all English speaking people, the Sacrament of the Apostles at Jerusalem, of the martyrs in the catacombs, of the Christians at Antioch, and of the Anglican Communion everywhere is one and the same.

After the communicating follow the closing prayers and hymns of praise. So it has always been from the first. The place of the Lord's Prayer in the Holy Communion is its place in every office of the Prayer-book. It marks the consummation of each office, and is offered as a prayer of praise for that consummation, whether it be one of joy or of sorrow, of life or of death. There is no more beautiful prayer in the ancient Church than the thanksgiving at the close of the office of the Holy Eucharist. And as our Lord and His disciples ended the first Breaking of Bread with the singing of an hymn, so the service has ended down through all the Christian centuries.

The "*Gloria in Excelsis*," named from the opening words of its Latin form, is one of the oldest songs of praise in the Church. The Eastern Church calls it the Angelic Hymn, because its words were sung by the

angels at the Nativity of our Lord. In the early ages it was sung as a hymn of Christian thanksgiving for the dawn of another day. Later it was placed at the beginning of the Holy Eucharist as a hymn of thanksgiving for the coming of the Sun of Righteousness in the Sacrament of His own ordaining. It was a bold act for the Reformers to place it at the close of the service as a thanksgiving for the Saviour's having come to the hearts of His faithful worshippers. Yet in its present position it is most appropriate and impressive. It is the greatest and grandest doxology of the Christian Church, and with it in its present place, no service in the world has so solemn and so splendid a conclusion as the Holy Eucharist of the English race.

The words of benediction are a worthy close to the grand Eucharistic hymn which they follow. No form of words could more strongly and more lovingly bind together in heavenly blessing the children of one Divine Father, the redeemed of one Divine Saviour, the saints of one Divine Sanctifier, than does this mosaic of inspired words which so exultingly closes the supreme office of worship in the Church of God.

We have completed our brief study of the Book of Common Prayer. Did the English Reformers really accomplish what they purposed? Were they true to the great principles of Apostolic doctrine and worship which they laid down for their own guidance? Soon after their work was given to the world, large bodies of Christians declared that their book of worship was worthless, misleading, or even sinful; and that it did

not and could not help souls to draw near to God. But the Restorers of Common Prayer have had their work judged, not only by their contemporaries, but by over three hundred years of Christian experience. What is the verdict of history? What has taken place in the religious world since the sixteenth century? Do the Christian bodies which three centuries ago protested that following the lines of historic continuity in worship was worthless or wicked, still hold to the opinions and practices of their founders? Are they to-day answering the question,—“How shall I worship God?” in the same way that their forefathers answered it?

CHAPTER VIII

THE ANSWER OF THE CHRISTIAN YEAR

ALL worship has two relations, it concerns God, and it concerns man. It is offered for God's honor, it is necessary for man's welfare. Previous chapters of this manual have been largely devoted to the consideration of worship in its relation to God's glory, in this one we would emphasize its relation to man's good; not forgetting, however, the larger truth that God's glory and man's good are inseparable.

In our presentation of the question,—How shall I worship God? we started out with perfect agreement that the answer to our question was to be found in the words of our Lord. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The difficulty was to find an interpretation of these words that would be accepted by "all who profess and call themselves Christians." To avoid the discordant answers that would necessarily have come from a divided and clashing Christianity, we did not seek an answer from any one fragment of the broken Church of Christ. We did not attempt to answer the question ourselves. We went back to the early ages of Christian worship, to a time when there were no divisions in the Church of God, or wrangling over its

worship; no strife of tongues, no clash of creeds. We have allowed the united worship of the early Church to bear its own uncontradicted answer to the question we are considering, What have we learned by our study of the history of Christian worship?

What interpretation has been given the Master's words, that God must be worshipped "in spirit and in truth," by the actual worship of the early Christian centuries? The study of historic worship plainly proves that the early Church held:—First, that a Christian worshipped "in spirit" when his outward devotions honestly and sincerely expressed the attitude of his inward spirit before God. Worshipping "in spirit" therefore, had reference to only one part of man's being. The ignorant man, the mentally mistaken man, or the man of contention could still sincerely worship "in spirit." Secondly, the early Church understood that a sincere spiritual attitude before God could not be devotionally expressed without using religious forms and ceremonies of some sort. At the same time it formulated no system of ceremonies, and authorized no book of directions. Thirdly, the early Church took it for granted that the devotional expression of a right spiritual attitude before God did not depend upon the using of certain fixed forms, or rigidly holding to one unchanging ceremonial. Yet, in seeking that all things should "be done decently and in order" it developed a most dignified and beautiful form of public service. This new Christian ritual closely followed the historic principles of

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Hebrew worship; yet in outward form it often ~~attains~~ the historic ceremonial of the state to express the higher and holier services of the Church. The devotional services of the early Church both in principle and method were therefore built on historic foundations.

Again the study of the development of Christian worship also plainly proves that the early Church understood that in order to worship "in truth" the devotion of the Christian must express not only the honest and sincere attitude of his soul, but also his honest and sincere acceptance of the truth as it is in Christ Jesus. Honesty alone was not enough, spirituality was not enough. If his devotions were not founded on the teaching of Christ, they were not offered "in truth." If they were not shaped by Christ's truth, they were not Christian devotions. And it is as absolutely necessary for man's good as it is for God's glory that every soul should offer his prayers to his Maker "in truth."

We already know that all worship should honor God; but too often we forget, what is equally important, that it should educate man in God's truth. Worship is more than a devotional expression, it is a means of religious education. When the disciples came to the Master saying, "Lord teach us to pray," they received much more than a devotional form; they received a divine instruction in truth and doctrine, for the Lord's Prayer is the devotional expression of the Lord's teaching, of the Lord's truth.

The Lord's Prayer taught the disciples the funda-

mental truths that God, and heaven, and immortality are eternal facts ; that God is holy, is our Father, is the Head of a Kingdom among men ; that He has the power and the will to rule the whole world, and to nourish, to forgive, to protect, and to deliver each separate soul on the earth. They were also taught what were the few, the supreme things for which a man needed to pray ; that man's greatest good depended only upon his knowing God, sanctifying Him, working for His Kingdom, doing His will, daily depending upon Him, being forgiven by Him, forgiving others, being kept from temptation by Him, and by Him delivered from all evil. Plainly what the prayer said to God, and what the prayer said to the heart of man are one and inseparable. The truth which our Lord taught was the truth which our Lord prayed.

So always, what a man believes, that he prays, and believes it all the more strongly because he prays it. If he believes the truth his worship is an education in more abundant truth. If he believes a lie his worship becomes an education in delusion and falsehood. The fact that he prays sincerely "in spirit" has no power to prevent the resulting falsehood and delusion. Cornelius the centurion prayed just as spiritually and just as sincerely when he did not worship his Saviour as he did after he believed and worshipped Him. Paul of Tarsus was just as devout and just as sincere in his prayers when he believed that Jesus of Nazareth was an imposter as when he believed that He was the Christ. But in both cases God

refused to be satisfied with ignorant prayers even though they came from a sincere spirit. He found a way to bring the worshippers into the truth, and then their worship became an education into more abundant truth.

The Christian Year is an historic system of devotional observances in which men are called to render to God a spiritual worship, and at the same time to be educated themselves in Christian truth and doctrine. It embodies both a method of worship and a principle of education.

The principle of education on which the Christian Year is built is older than the Christian Church, older than the Jewish Church. It is the principle of instructing by means of "memorials and commemorations." When we commemorate an historic event, or an heroic deed, what are we doing? We are recalling the fact to our minds; we are trying to so fix its lesson in our memories that the reality of its deed and its truth shall never be forgotten. This is the educational end and purpose of the Christian year. The great helpfulness of the commemorative principle is recognized in our Church life, our national life, and our social life. In fact there is no broken fragment of the Church of Christ which does not in some measure use the memorial principle in its system of devotional teaching.

As a method the Christian year emphasizes the importance of order, of considering one subject at a time, and each subject at its appointed time. It recognizes

the fact that the man who tries to study the whole truth all the time, usually ends in studying the whole truth none of the time, and in studying a few pet scraps of truth most of the time. As a method it stands for the same orderly sequence in the devotional study of Biblical truth that we follow in studying God's earthly truth in the changing seasons of the solar year. It is therefore a natural method, a progressive and a constructive method, both in personal devotion and historic doctrine.

Each season of the Christian Year emphasizes its own portion of divine truth and personal worship. The four Sundays of Advent are devoted to the study of those Scriptures which recall the preparation made for Christ's first coming as our Saviour, and remind us of our need to prepare for His second coming as our Judge.

Christmas-tide follows with its joyful festival of the Nativity, and its solemn and mysterious truth of the Incarnation. Then come the Sundays of Epiphany-tide. The word means manifestation; and the Sundays recall the various ways in which Christ manifested Himself as the Saviour not of the Jews only, but of all sorts and conditions of men. It is also the great missionary season of the Christian Year; the time for missionary prayers, missionary sermons, missionary work, and missionary offerings.

After this three Sundays are set apart to gradually prepare the mind of the worshipper for the heart-searching truths of Lent. The Lenten truths are

those taught us by the temptation, the humiliation, the betrayal, the suffering, the agony, and the crucifixion of our Redeemer. Then comes Easter-tide so full of the hope and joy of the resurrection that human hearts everywhere are glad to accept its truth, and utter its prayers of praise and hymns of thanksgiving.

Forty days after comes the festival of the Ascension, teaching the heavenly exaltation of Him who has borne the humiliation of earth and the shame of sin. Whitsunday which commemorates the gift of the Holy Spirit, the manifestation of the Third Person in the One Godhead, completes the memorial seasons of the Christian Year which are founded on the great events of Christ's life, and which teach the truths and doctrines which are inseparable from the events which gave them birth.

The devotional memorials which make up the Christian Year are not only Biblical in their foundation, they are also Biblical in their method. They embody a divine principle and follow a divine example. The first setting apart of a memorial day carries us back to the beginning of human history, when "God blessed the seventh day and sanctified it." The first material memorial also came from God, for He set apart the rainbow to be "the token" or memorial of His covenant with Noah and all the earth. And to-day, after so many thousands of years, you and I look upon the bow in the cloud, and in spite of all the changes in environment, all our knowledge of the physical causes of the phenomenon, the bow in the cloud brings to

our minds the same truth that it brought to Noah's ; and to us as to him, it is an everlasting memorial of God's unchanging word.

In the ecclesiastical year of the Jewish Church the memorial method finds a higher moral level than in any other ancient religion. Its commemorative system was pure and elevating, for its foundation was laid by Jehovah Himself. Dramatic in many of its ceremonies, it was perfectly free from everything approaching a play, and therefore free from that veiled teaching of sensuality which was the curse of the religious festivals of the heathen. The Hebrew feasts were all historic commemorations. They were instituted to teach. They taught faith, an historic faith and a natural faith. They taught gratitude for Jehovah's guidance in the past, and reverence for the present ; they taught religious unity and national unity.

Then each festival inculcated its own special lesson. The Passover emphasized the truth that Jehovah was Israel's only Saviour. Pentecost, that Jehovah was Israel's only lawgiver ; and the Feast of Tabernacles, that Jehovah was the only giver of bread in the wilderness of the past, and in the harvest fields of the present. As we have already noted no Hebrew child ever needed to study history, because an important part of every great festival was a recitation of the history of the event upon which the festival was founded. The power of such memorials was simply irresistible. No man or child could withstand their tremendous influence. In the days which followed the

captivity, they were the Hebrew nation's salvation. In the degenerate days of the Scribes and Pharisees, they became that nation's destruction.

When we turn from the use of commemorations in the worship of the Old Covenant to their use in the devotional life of the New Covenant, we find a change of application, but no change in the divinely given principle. While the Apostles were yet under the direct influence of the last instructions of the Risen Lord, they began the foundation of the Christian year by setting apart the first day of the week to commemorate His resurrection from the dead. And their action received the commendation of Heaven, for upon the first day of the week the Holy Ghost was given to all believers. And from that day the Feast of Pentecost became a memorial not of the gift of the law, but of the gift of the Holy Spirit. And it is a striking proof of the great educational opportunity of a religious festival, that St. Peter used the event of this first Christian Pentecost as the basis of a sermon on the history and doctrine of the Holy Spirit.

The settled observance in New Testament times of the Lord's Day; and the beginning of the observance of Good Friday and Easter-day, Ascension and Whitsunday in the lifetime of St. John founded that cycle of devotional days and seasons called the Christian Year. All of this cycle of festivals do not go back to the New Testament age; but all of them are Biblical in their foundation, devout in their method, and educational in their purpose and results.

We have seen that the Christian Year is based upon Holy Scripture, it also is based upon human nature. This was to be expected; for God's Book was written to meet man's moral and spiritual necessities. On their earthly side memorial methods are a growth which find their roots in the heart of man. We know that in the earliest ages all teaching was oral. There were no schools, no books, no pictures. How then was truth to be fixed in perishing memories and dying families? By the erection of memorials, the heaping up of great piles of loose stones, or the erecting of rude stone pillars. For so long as they lasted they prompted the question, "What mean these stones? What mean ye by this pillar?" And the answer fixed in the mind of child or stranger the truth which they were erected to commemorate. Such memorial stones naturally became places of family and tribal assembly, and so began the keeping of commemorative days and festivals. The earliest memorial remains that have come down to us teach of two things, religion and warfare. And by these rude memorials the tribe was knit together by recalling ancestral heroism, and the nation was strengthened by the bonds of a common history, and a common religion.

A study of the origin of religious memorials and commemorative days, whether ancient or modern, show us that above all else the Christian Year is a human year. It is the answer of the ancient Church of God, to the deepest instincts of the human heart.

It is the answer of the early Christian centuries to man's yearning for a fixed faith and the positive teaching of Christian truth.

Again the study of the development of worship in the Church of God shows that religious teaching by memorials and commemorations is the most powerful of all educational methods. And it is the most powerful because it is the most personal. We have spoken of the likeness of the Christian to the Jewish year. There are also points of divergence. The Christian Year commemorates not great events in the history of one nation only, but the greatest events in the history of all mankind. The Jewish year in the strict sense of the word, was an ecclesiastical year, and belonged to that nation only. The Church year in the strict sense of the word is the Christian Year for it belongs not to one national Church but to the whole Catholic Church of Christ.

Above all the Christian Year is unlike the Jewish in being built upon a person, whereas the Hebrew year was founded upon events. The Christian Year commemorates not the giving of a divine law, but the giving of a divine Person. Its teaching power is the power of personality. A healthy human mind has more interest in persons than in any other objects on the earth. God created us to find our keenest interests in our fellow men. The universal sway of gossip bears witness to this. For gossip is simply the prostitution of a God-given instinct.

We all recognize the teaching power of personality

outside of religion and worship. We want in our libraries the biographies of heroic men and saintly women. We know the effectiveness of teaching history through personality, the grouping of great events around great characters. We recognize the fact that to know the life of St. Paul is to understand the earliest history of Christian life and worship. And recognizing all this we must realize the tremendous educational advantage of a method which year after year brings before us in vivid fast and festival the inspired biography of the One Person who is the world's grandest character, and its most sublime inspiration.

What sort of religion is Christianity to be fifty years hence? God only knows. But humanly speaking the answer to that question is in a large measure to be found in our modern methods of Christian worship. We have, I believe, already entered upon a new and most dangerous phase of unbelief. Already there are multiplying denominations of Christianity, so called, which accept the verbal definitions, and even the theological creeds of Christianity, and yet empty them of all their historic meaning.

But Christianity is not built upon human theories or human fancies. It is a religion of facts. It is an historic reality, or an historic delusion. There is no real Christianity apart from the historic person, Jesus the Christ. And there is no real Christian worship that is not founded upon His teaching and His life. Real Christianity must be historic in its truth and doctrine, and historic in its devotional teaching. And

when the historic character of Christian worship and Christian truth is gone, all is gone save an utterly worthless and Deceiving shell. The supreme value of the Christian Year is found in its historic foundation and its historic commemorations. As a method of religious teaching it always has been, and is to-day a most powerful conserver of our historic Christianity, and our historic faith.

It has well been asked: If the nineteenth century had closed without a Christian Year and some earnest and devout soul, deeply conscious of the subtle danger of present unbelief, had at the beginning of the twentieth century originated a system of annual memorial days founded on the life and teaching of Jesus Christ, and offered it to all Christendom as the best method for teaching and conserving the historic faith, what would have been the result? It would have been received with enthusiasm by the majority of all Christian people.

The Christian Year, however, is no man-made system. Its principles are from God. Its methods are those of His historic Church. Its teaching is the doctrine of Jesus Christ. In it we have the ripe fruitage of two thousand years of Christian worship and Christian experience. We have entered into possession of the rich inheritance of the Catholic and Apostolic Church. Let us strive to appreciate our inheritance and be loyal to its truth.

Again the Christian Year with its historic commemorations is teaching the one true way to Christian

unity. But perhaps some one is ready to reply,—“Why I thought that the Church year tended to separation rather than to unity!” It was not its principle which made the Jewish memorial year a teacher of narrowness, but the method of its application. The Jewish ecclesiastical year touched nothing, absolutely nothing outside of the Jewish nation. In the time of Christ its whole force was spent in emphasizing and intensifying Jewish interests, in ministering to Jewish glory, and Jewish pride. Under these circumstances it was inevitable that the nation, in spite of the grandeur of its early history, should grow more and more narrow and exclusive.

But the same psychological law which made the ecclesiastical year of the Hebrews a teacher of exclusiveness, makes the Christian Year a teacher of inclusiveness. For the Christian Year is founded upon the One Person in all history on whom the whole Christian world is united. The Christian Year gives to the Lord Jesus that sublime preeminence which rightly belongs to Him and calls us to commemorate not theories about Him, but the historic facts of His earthly life. It transfers the emphasis of Christianity from words to personality, from theories about Christ's teaching to the accepted realities of His life among men.

Many who differ in their theological confessions still agree on the life and character of Him they confess. They differ in religious opinions, but are united in their faith in the only begotten Son of God. Then

how can a system of religious memorials, and historic commemorations which quickens our memories, warms our hearts and enables us to live over again in loving sympathy the wonderful events of the life of Him in whom we are all united,—how can such a system fail to hasten the return of that true, historic Christian Unity which every good man desires, and for which the Son of God so earnestly prayed ?

CHAPTER IX

THE ANSWER OF THE PRAYER-BOOK LIFE

THE value of a plan of life cannot be decided by its attractiveness, or its popularity, or even by its reasonableness ; it must be decided by its results. The final test of every act of life is its moral and spiritual helpfulness. The crucial question must always be, does my plan of life fulfil the end and purpose for which it was made? The theory of life which no man can put into practise, the doctrine of religion which cannot be lived up to, and the system of devotion which makes the last state of the worshipper worse than the first, are certainly worthless, and often they are wicked.

“By their fruits ye shall know them,” is the Master’s own test. And if its fruitage be the final test of a man’s life, it must also be the final test of a man’s worship. If “by its fruits” we are to measure the value of the Bible, then “by its fruits” must we measure the value of the Prayer-book.

In applying this test we do not forget that it is possible for a man to take the Bible for his religious guide, and not live up to it. And that it is possible for a man to select the Book of Common Prayer for his devotional guide and not follow it. Leaving this dishonest and deluding possibility out of the account,

taking it for granted that a man honestly and sincerely accepts the Book of Common Prayer as his guide in devotion, we ask the all important question,—if the Prayer-book enters into and becomes a part of the life of a Christian man, what will be the moral and spiritual result? To correctly answer this question requires a right conception of the nature of the two factors which enter into it. A Christian man's life is one factor, the Prayer-book is the other.

First; then, there is the life of a Christian man; what sort of a life is it? What is there in your life or mine which prevents us from living it well without the aid of the Prayer-book, or any other book from the hand of man?

In brief, the moral and spiritual problem of life is this. We are here on the earth. God put us here. We possess bodies born of the dust, born to be nourished from the dust. This also is God's doing. Our earth born bodies must be fed; much of life is spent in the struggle for bread and meat. Our bodies must be clothed and sheltered. More of life is spent in the struggle for raiment to keep out the cold, for a roof to keep out the storm. Then there are children, flesh of our flesh, bone of our bone, born of the dust like ourselves. We must feed them, protect and clothe them. They must be educated, and oftentimes the head is more hungry than the body. Food, clothing, houses, schools, money, we must have them all or we cannot rightly live this earthly life which God put us here to live.

And yet all these things, which we must have for life's daily needs, are of the earth, earthy; they perish in the using. Even when we use them wisely they do not satisfy us; they cannot satisfy us, for they came from corruption and they return to corruption. But what if we use them foolishly or perversely? Then the very gifts of God separate us from God. That which was given us to be a minister of life, we turn into a minister of death.

This earthly life of ours must be nourished by earthly food, yet if life be nourished by earthly food alone then it begins, it continues, and it ends in corruption. The earthly life is not sufficient unto itself. It never has been, it never can be, for man is a living soul. We know from experience that the words of St. Augustine are true, "Thou madest us for Thyself, and our heart is restless until it repose in Thee."

But why does the Churchman hold that the Prayer-book, entering into this striving, struggling, unsatisfied life of the dust can lighten and better it? Can the Prayer-book take the sting from life's sorrow, the darkness from life's end, or enable the restless soul of man to say either here or hereafter "I am satisfied"? What is this Prayer-book? Is it anything more than an antiquated record of ancient history, or of ancient devotion?

Yes, the Prayer-book is an historic record—of the life and death struggles of the Church to preserve Catholic and Apostolic worship from the blight of bigotry and the canker worm of unbelief. It is a

manual of Christian worship, the most perfect one that ever came from the hand of man. The Prayer-book is all this. But it is more than this. The Prayer-book is God's truth interpreted by the devotional life of God's people.

Truth is not sufficient unto itself. Truth without interpretation is worthless. The Incarnation is not only a new revelation of the being of God, it is a new interpretation of the character of God. The Bible is the inspired record of God's truth interpreted by God's Church under the Old Covenant and the New. The Prayer-book is a human record of God's truth interpreted by the devotional life of God's people. To-day the Church puts the two books side by side because they belong together; the Divine record, and the human record of God's truth interpreted by the life of God's children. Divine truth has in all ages found its highest interpretation not in right definitions but in right determinations and right strivings after God.

The violent truth of John the Baptist compelled his repentant hearers to say "what shall we do." The devotional words of Jesus of Nazareth compelled His disciples to say,—Lord, what shall we pray? He answered, when ye pray say—"Our Father who art in heaven." The Lord's Prayer is the Lord's interpretation of God's truth in its relation to worship. The Book of Common Prayer is simply the expansion of the Lord's Prayer. And just as the Lord's Prayer contains expressions which were common to the de-

votional life of God's people centuries before the days of the Apostles, so the Prayer-book contains devotional forms used by God's people hundreds of years before they had learned to use the hallowed name "Our Father."

This is the Book of Common Worship which has come down to us. Here we are to-day, men, women, and children, immortal souls struggling in the dust of the earth; trying to so use the corrupting things of time that they shall not blind us to God, or separate us from Him; trying to know God, and to know how to draw near to Him. Now into our life comes this book full of God's truth interpreted by the Lord's Prayer, the Lord's sacraments, and the Lord's earthly life; interpreted also by the devotional experience of the Lord's people in all the ages; full of the spirit of their faith and love, their exalted praise and their humble petition; full of the very words of Hebrew saints and Christian martyrs, words made sweet and tender by the tears of their repentance, and the joy of their triumph over suffering and death. And this volume throbbing with divine truth and heavenly aspiration, vibrating with the holiest of human praises and the humblest of human prayers, all from saintly hearts bruised and torn in the same spiritual battle which you and I are fighting to-day,—this is the blood-stained and fire-stained book which comes into your life and mine.

Now, would it not be strange, would it not be passing strange, if it came into our lives and added no joy

to our hope, no strength to our courage, no inspiration to our warfare? Yea, what sort of hearts would ours be if they were not touched by the worship of "the glorious choir of the Apostles," and "the white-robed army of martyrs"; by the "Psalms" of David the soldier, the "Benedictus" of Zacharias the priest, the "Magnificat" of Saint Mary the Virgin, and the "Te Deum" of the early Bishops of the Primitive Church? Yea what sort of lives would ours be if they had nothing in common with those penitent souls who amid plague, and pestilence, and famine first uttered the heart-searching supplications of "the Litany," or with those triumphant souls who amid the fires of martyrdom gave voice to the "Gloria in Excelsis,"—nothing in common with the saintly gentleness of Bishop White, the saintly firmness of Bishop Seabury, or the saintly reasonableness of Bishop Hobart!

Outside of a man's own heart there are no influences on earth with such power to shape his life and mould his character as God's truth and human experience; and these are the two elements that meet in, and make up, the Book of Common Prayer. I am sure that there is something wrong with that mind, something woefully wrong with that heart and life into which comes this volume of divine truth and saintly experience with no power to lighten or to help, no power to purify or to bless.

Let us then briefly consider how closely, how constantly our daily life needs what the prayer-book has

to give. In the will of God the sanctuary of earthly life is the family. Into this family comes the first born. Into the heart of father and mother comes a new life, a new love, a new and deeper sense of personal responsibility. This finds voice in,—Our little one is innocent and holy, now how can we keep him pure in the midst of sin, how can we keep him “unspotted from the world?” And does not the heart that loves innocence and purity answer,—let us dedicate him to God, let us make him one of Christ’s “little ones” unto his life’s end. And so he that was born of the flesh is carried to the font to be born again of water and the Spirit, to be signed with the sign of the Cross, that so long as life’s battle lasts he may know that he has the help of that Spirit, and the inspiration of that Cross. Thus early comes the Prayer-book into his little life, bringing it into union with Christ, and with all His holy ones who have been born again at the same font and signed with the same atoning Cross.

A few years pass and the little soul who has joined us in life’s struggle against sin, standing and watching another baptism, suddenly turns saying,—“Father, what does this service mean?” And so to him come the words of the Prayer-book, “Baptism wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.” And so his little lips are taught to say, I am a child of God, of God the Father who made me; I am a member of Christ, of God the Son who redeemed me; I am an in-

heritor of the Kingdom of Heaven, made so by the Holy Spirit who sanctifieth me.

To your mind and mine the words suggest the deepest of all mysteries. The being of God, the existence of the Holy Trinity ; but it is not so to the little child. For him life has no mysteries. The Father, the Son, and the Holy Spirit are real to him because his own life is real, and they are all related to him. He has a father at home, why not one in Heaven ? He is a member of the family, why not a member of Christ ? In his own heart he hears the voice of his mother and feels the drawing of her love, even when absent from her, why should he not in his heart hear the voice and feel the drawing of the Holy Spirit ?

But the world answers,—he cannot understand it, he does not know what he is doing. No, he is not following his understanding, he has not yet come to years of understanding, he is following faith, the faith of his father his only hero, the faith of his mother his only saint. He “does not know” the meaning of sin, he “does not understand” its awful stain and degradation, but does his ignorance prevent him from committing sin, and feeling the chains of sin ? Therefore he is wisely taught to love his Saviour, before he understands Him. And into his little life comes not the bitterness of understanding the nature of evil, but the blessedness of following the good before he knows how to follow the evil.

So our little lad who has carried to Christ the barley loaves and few small fishes of his childhood, with-

out knowing how Christ would bless and use them, grows in years and in knowledge; in knowledge of the good, and alas, in knowledge of the evil also. He begins now to know why in Holy Baptism he was made a soldier of Christ, for he learns to understand how hard he must fight to "keep himself unspotted from the world." For to him life already means Christian life. The silent influences of family devotions, of parochial week-day prayers and Sunday services, with "their stately order and grave, sweet melody," their tender devotion and clear, definite teaching have made this lad's ideal Christian man a Prayer-book Christian. He begins also to understand that to live that ideal life his soul needs a stronger support than can be given it by arms of flesh and blood. Prayer-book and Bible call him in the same direction, and after faithful preparation he is confirmed. The decision of his will is fixed forever; his struggling soul is strengthened and blessed with power from above.

And now is opened to him the privilege of the Holy Communion, the highest and holiest privilege of the Prayer-book life; yet it is one for which all his previous religious education has been a preparation. From early childhood he has been taught that he was created by God the Father. Created with a body of dust, the outward and visible sign of his inward and spiritual soul. He was brought to Holy Baptism, a sacrament instituted by God the Son, with its outward sign of water to wash his body, and its inward and spiritual grace to wash and make clean his inward and

spiritual soul. And now the sacrament of the Holy Eucharist comes to him as the simple and natural culmination of Prayer-book doctrine and worship. To his devout mind it is most reasonable and fitting that God the Holy Spirit should take the bread given for his outward body, sanctify it and make it the outward and visible sign of that True and Spiritual Bread which came down from Heaven in order that his inward soul and spiritual body might be nourished and preserved unto everlasting life. So beside his father and mother he kneels to worship his Redeemer in His own ordained Sacrament, kneels to receive the food of the soul, the broken Body and poured out Blood of his risen Saviour. And in the strength of that heavenly food he goes forth to labor for Him who loved him and gave Himself for him.

And when in his heart he has heard a sweet small voice repeating the words first heard in Eden,—“It is not good that the man should be alone,” and has selected his bride, he carries her, not to the city magistrate that he may bear witness to a civil contract, not to a private house that the minister of Christ may preside at a select social function, but he carries his bride to the house of prayer. And there, standing in the presence of God and His people, they solemnly promise to live together after God’s ordinance in the holy estate of matrimony so long as they both shall live; “In the name of the Father, and of the Son, and of the Holy Ghost.” And when they leave God’s House to face again the temptations of the world, the

flesh, and the devil it is with the faith of those whom God hath joined together and no man can put asunder; with the strength of those whom God hath blessed, not for one but for two worlds, that they may "so live together in this life that in the world to come they may have life everlasting."

Thus at every important step of his earthly pilgrimage the Prayer-book has come into the life of this Christian man not to narrow or repress it, but it has come as Christ came to Cana of Galilee, to lift the earthly life above earth's sordid standards and enticing corruptions. More and more as the years go by the Prayer-book conception of life moulds his own into symmetry and completeness. He cannot be drawn aside by emotional or artificial righteousness. He cannot be satisfied with partial truths, or theories about truth. He does not mistake the earthly means of grace for the heavenly ends of grace. He does not divorce good works from faith, or holy labor among men from holy worship before God. He does not attempt to separate personal obedience from personal love, Christian character from Christian creed, or man's spiritual good from God's divine glory.

To him religion is not prayer and praise, creed and sacrament; but to him prayer, and praise, and creed, and sacrament are the means, divinely given, for the strengthening and conserving of religion. To him religion is the spirit of the Son of God working in the hearts of the sons of men, finding its loftiest expression in holy worship; but its no less holy expression

in works of mercy and labors of love. So his Prayer-book religion goes with him into the street and the market-place; to the store and the office, to the social club, the political caucus, and the polling booth. And wherever it goes it carries the spirit of the Christ to purify and to transform, to bring justice, and right, and righteousness "for the advancement of God's glory, the good of God's Church, the safety, honor and welfare of God's people." He knows that if his life is to be one according to "the measure of the stature of the fulness of Christ" it cannot be a life of one sided piety, however fervent, nor one of unbalanced goodness, however zealous, it must be one of right moral proportions, of real spiritual symmetry.

What are you saying—I am describing an ideal life? Certainly I am. Is not my topic the Prayer-book in the life of a Christian man? Is not the Prayer-book, like the Bible, an ideal book? And like the Bible it presents not a theoretical ideal but a practical ideal. The attained ideal of God's people, the Christian men and women, the saints and martyrs in all ages; the attained ideal of thousands of devout souls to-day who are willing to pray in the dust, and struggle against the defilements of earth if at last they may enter into the joy of their Lord.

And to this end the Prayer-book has ever been to our Christian hero a faithful minister. In infancy it called him away from the home of his body, that he might be baptized in the House of God, the home of his soul. As a child it called him to be openly cate-

chised in the Church of God, that the truth of the soul's relation to its Creator and Redeemer might be forever separated from, and lifted above, all other truth. As a youth confirmation called him to stand before the Bishop and the people of God not simply to confess Christ before men with the lips, but to receive in the soul the strength and blessing of the Holy Spirit. In the strength and maturity of his manhood the office of holy matrimony called him and his bride to God's House, that all men might know that marriage was not simply an earthly convenience, but a lifelong responsibility to be accounted for at the Day of Judgment.

And now each passing Lord's Day and festival of the Christian Year calls him aside from earthly haste and hurry, that his clamorous fleshly life may know that man cannot live by earthly bread alone, but must be fed with that True Bread which came down from heaven. Yes, in "all the changes and chances of this mortal life" he feels the touch of God's hand; he hears a voice within him calling him away from the din and worry of the world and saying—"The Lord is in His holy temple, let all the earth keep silence before Him;" therefore let us go up to the House of the Lord and worship.

Yet in the House of the Lord he does not pray for himself alone, but remembers "to make prayers and supplications, and to give thanks for all men." He takes up his Prayer-book and intercedes for his sick brother that the "Father of mercies and God of all

comfort, our only help in time of need will behold, visit and relieve" him. He prays God to "look down with the eyes of mercy" upon the sick child of his neighbor. He "commends to God's Almighty protection" the friends for whose preservation on the great deep his prayers are desired. He remembers with loving sympathy dear ones "under affliction." He forgets not to intercede for the blessed work of "missions;" and for the unity of God's people; "That as there is but one Body and one Spirit, one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all, so we may be of one heart and one soul, united in one holy bond of truth and peace, of faith and charity."

He stops not, however, with prayers of intercession. He bows down in gratitude to give thanks to the Giver of all good for the birth of his child. He blesses the Giver of life and health "that He has been pleased to deliver from bodily sickness" a beloved brother. He praises Him "whose mercy is over all His works" that He has "been pleased to conduct in safety through the perils of the great deep" the friends for whom he had prayed. And failing not to remember that God has "knit together in one communion and fellowship" the living and the dead, he renders hearty thanks "for the good examples of all those who having finished their course in faith, do now rest from their labors."

And so the infant whose Prayer-book life we saw begin at the font, has become a man of slowing steps

and whitening hair; yet with the undimmed eye of faith he looks forward to life's earthly end without fear and without faltering. The sweet certainty and sure hope of the words he has so often heard,—“I am the resurrection and the life, he that believeth in Me though he were dead, yet shall he live,” have taken from the approaching end of life its every sting of sorrow, its every trace of bitterness. His prayer to God for himself and for all his loved ones is,—grant to us O Lord, “that when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, and in perfect charity with the world.”

APPENDIX

IN attempting to present a vivid picture of the turning points in the historical development of Christian worship I am necessarily largely indebted to the writings of others: probably to a larger number than I now remember, or fully realize. I did not think it wise, however, to interrupt the reader's interest in the narrative by calling his attention to the sources of my story. But the reader who so desires, will find authority for the text of historic documents quoted, and for every essential statement of this handbook in the following standard works:

For Chapters II. and III.

Edersheim's *The Life of Jesus the Messiah*.—Randolph & Co., New York.

Edersheim's *The Temple and its Services*.—Religious Tract Society, London.

Edersheim's *Jewish Social Life*.—Bradley & Co., Boston.

Gold's *Sacrificial Worship*.—Longmans, New York.

Trumbull's *Yale Lectures on the Sunday-School*.—J. D. Wattles, Philadelphia.

For Chapters IV. and V.

Warren's *Liturgy and Ritual of the Ante-Nicene Church*.—S. P. C. K., London.

Smith and Cheetham's *Dictionary of Christian Antiquities*.

Cutts' Turning Points of General Church History.—Young & Co., New York.

Farrar's Lives of the Fathers.—Macmillan Co., New York.

The Didaché, or Teaching of the Twelve Apostles.

Bishop Kip's The Catacombs of Rome.—Young & Co.

Lowrie's Monuments of the Early Church.—Macmillan Co., New York.

For Chapter VI.

Warren's, Smith and Cheetman's, and Cutts' works, (see above).

Brigham's Antiquities of the Christian Church.

Neale and Littledale's Liturgies.

Brightman's Liturgies, Eastern and Western, vol. I.

For Chapter VII.

Proctor's History of the Book of Common Prayer.—Macmillan Co., New York.

Luckock's Studies in the Prayer Book.—Whittaker, New York.

Huntington's Short History of the Book of Common Prayer.—Whittaker, New York.

Pullan's Book of Common Prayer.—Longmans, New York.

Capes' History of the English Church in the Fourteenth and Fifteenth Centuries.

Hardwick's History of the English Reformation.—Macmillan Co., New York.

Blunt's Annotated Book of Common Prayer.—Rivingtons, London.

This handbook is only a brief introduction to a large and most important subject. The reader is earnestly urged to use it as an introduction only, and to follow it with a systematic study of the historical development of Christian worship.

The following books are recommended for further study, and in the order in which they are named :

Huntington's Short History of the Book of Common Prayer.—Whittaker, New York.

Edersheim's Jewish Social Life.

Edersheim's The Temple and its Services.

Proctor and Maclear's Introduction to the Book of Common Prayer.

—Macmillan Co., New York.

Norris' Manual of the Prayer Book.—Longmans & Co.

Luckock's Studies in the Prayer Book.—Whittaker.

Luckock's The Divine Office.—Whittaker.

Temple's The Church in the Prayer Book.—Young Churchman Co., Milwaukee.

Bishop Barry's Teacher's Prayer Book.—Young & Co., New York.

This last volume should be owned and kept at hand for reference.

For more extended study the standard works already named as authorities are recommended.

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